

IMPROVEMENT ERA



ORGAN OF THE PRIESTHOOD QUORUMS AND THE YOUNG
MEN'S MUTUAL IMPROVEMENT ASSOCIATIONS
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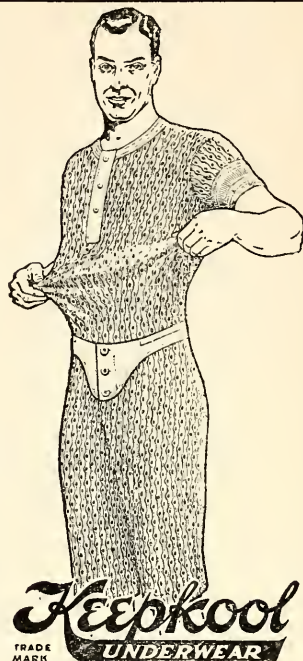
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The July ERA will contain a continuation of the "Van of the Pioneers," by Moroni Snow; the first installment of Jordan's "Problems of Married Life," and "The Industry of Western Canada," by Dr. Jos. M. Tanner, crowded out of this number. There will be several Pioneer sketches, among them "Over Little Mountain on the Old Trail," by Alfred Lambourne, with original drawings of Echo canyon by moonlight, first glimpse of the Valley, and the old trail, showing the road and summit of Little Mountain. The second article on "Higher Criticism," by B. H. Roberts; a paper on the "Restoration," by Prof. Osborne J. P. Widtsoe; a richly illustrated article on "Athens," by Hamilton Gardner, will form part of the splendid variety of articles on doctrine, travel, ethics, description, patriotism, religion and morals, in the July ERA.

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IMPROVEMENT ERA, JUNE, 1911.

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JOSEPH F. SMITH, EDWARD H. ANDERSON,	} Editors	HEBER J. GRANT, Business Manager MORONI SNOW, Assistant
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THE BUREAU OF INFORMATION.

The center of attraction to tourists visiting Salt Lake City is the great "Mormon" Temple located on the Temple Block, a ten-acre square beautifully parked, and containing the Temple, the Tabernacle and the Assembly Hall,—general Church buildings. In addition, there is the Bureau of Information. This institution was opened Aug. 4, 1902, in a small building costing about \$500. The business grew so rapidly that some years later a beautiful new brick structure was erected, and during 1910, it was found necessary to double the capacity of this building, adding comfortable retiring, writing, resting and reception rooms for the accommodation of the public. Companies of strangers are formed daily, and escorted through the buildings on the Temple Block, by men and women who devote their time without pay to entertain and inform the visitors—who yearly number between two and three hundred thousand. In this way authentic information, and enlightenment by word and printed literature, religious and doctrinal, as well as industrial and descriptive of Utah and her people, is imparted to thousands who formerly were left uninstructed or received false information from sources prejudicial to the Latter-day Saints.—*See article by Joseph S. Peery, p. 688.*



BUREAU OF INFORMATION—WEST RECEPTION ROOM.

IMPROVEMENT ERA.

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JUNE, 1911.

No. 8

Higher Criticism and the Book of Mormon.*

BY ELDER BRIGHAM H. ROBERTS.

The Cache stake superintendent of Y. M. M. I. A. announced to the audience of two thousand persons that Elder Roberts' subject would be "Higher Criticism and the Book of Mormon."

ELDER ROBERTS: I am very glad that the general superintendent of Improvement work in this stake of Zion has announced the subject of my remarks, because it enables me to say to you that the questions we are to consider in regard to higher criticism will be no attempt at anything like a thorough exposition of that subject; but the consideration of higher criticism in its relations to the Book of Mormon on a very few points. The methods and results growing out of higher criticism constitute too large a theme to be disposed of at one sitting; and so I would have you approach the subject this evening with the understanding that there is no attempt on my part to consider the whole theme, but just a few things in relation to it, and I sincerely trust that those present who are familiar with that system of criticism, and who

* A discourse delivered in the tabernacle, Logan, Utah, Sunday evening, April 2, 1911. Reported by F. E. Barker for the IMPROVEMENT ERA.

are in sympathy with its results, if I fail to recognize all that may be good in it, that they will attribute that fact to the limits to which our discussion is to be confined.

I shall take a text from the Book of Mormon, from a certain vision the First Nephi had of future events. His vision illustrates, perhaps as no other prophet illustrates, that very happy expression of one of the early elders and apostles of the Church, Elder Parley P. Pratt, who, you will remember, in the title to one of the chapters of that little "Mormon" classic, *The Voice of Warning*, propounds this question: "What is prophecy but history reversed?" That is, prophecy regarded as a foreseeing of things that will be, before they happen in human experience. To this prophet Nephi was given the privilege of seeing, in rather full outline, the life of the Christ, the establishment of his Church in the meridian dispensation, and many things that were to happen in the course of the ages yet to be. Of course, I know you higher critics are already smiling at such a statement as that. But, nevertheless, such is the representation of the Book of Mormon with reference to this remarkable vision of Nephi's. Among other things, he foresaw the peopling of this Western hemisphere by the Gentile races, and at this point I read my text:

And it came to pass that I beheld the remnant of the seed of my brethren, and also the Book of the Lamb of God, which had proceeded from the mouth of the Jew, that it came forth from the Gentiles unto the remnant of the seed of my brethren [our American Indians]. And after it had come forth unto them, I beheld other books which came forth by the power of the Lamb, from the Gentiles unto them, unto the convincing of the Gentiles and remnant of the seed of my brethren, and also the Jews, who were scattered upon all the face of the earth, that the records of the prophets [having in mind the Old Testament] and of the Twelve Apostles of the Lamb [having in mind the New Testament] are true. And the angel spake unto me, saying, These last records which thou hast seen among the Gentiles shall establish the truth of the first, which are of the Twelve Apostles of the Lamb, and shall make known the plain and precious things which have been taken away from them; and shall make known to all kindreds, tongues and people, that the Lamb of God is the Son of the Eternal Father, and the Savior of the world, and that all men must come unto him or they cannot be saved" (I Nephi 13).

Such is the proclaimed mission of the Book of Mormon—to establish the truth of the Jewish scriptures, the Old Testament and the New; and, secondly, to convince both Gentiles and Jews that Jesus is the Christ; that the only means of salvation for man is the gospel of Christ, which is the “power of God unto salvation” to every man that believes it and obeys it. That is the mission of the Book of Mormon.

I now come to certain objections to this book, based on the conclusions of higher criticism. A very estimable gentleman of your city has done me the honor to refer to some remarks of mine, in relation to what the Book of Mormon must submit to, in the way of testing its truth. I will quote his words:

In a recent book, Mr. Brigham H. Roberts has said that “the fact should be recognized by the Latter-day Saints that the Book of Mormon of necessity must submit to every test, to literary criticism as well as to every other class of criticism.” The contention is a reasonable one, and in response to the invitation that it presents, the following pages will consider the book of Mormon in the light which the modern study of the Bible throws upon it.

I am willing to repeat my statement that the Book of Mormon must submit to every test, literary criticism with the rest. Indeed, it must submit to every analysis and examination. It must submit to historical tests, to the tests of archaeological research and also to the higher criticism. And, what is more, in the midst of it all, its advocates must carry themselves in a spirit of patience and of courage; and that they will do just as long, of course, as their faith remains true to the book. For many years, after a rather rigid analysis, as I think, of the evidence bearing upon the truth of the Book of Mormon, I have reached, through some stress and struggle, too, an absolute conviction of its truth. The book is flung down into the world’s mass of literature, and here it is; we proclaim it true, and the world has the right to test it to the uttermost in every possible way. Since we admit this, let us consider the effect of higher criticism upon the book, or of certain results of higher criticism upon it, as viewed by those who do not believe in its divine authenticity.

Perhaps I had better say just a few words here, in a general way, about higher criticism. I have here a definition which I

regard as extremely fair, and as comprehensive as a brief definition can be. I quote the words of Dr. Elliott, author of *The Mosaic Authorship of the Pentateuch*. First, however, let me say that which is called the "Literary Method," is identical with what is called "Higher Criticism," the terms are often used interchangeably. Higher Criticism may be said to stand in contradistinction to what is called Lower Criticism in this, that it concerns itself with writings as a whole, whereas Lower Criticism concerns itself with the integrity or character of particular passages or texts, and is sometimes called "Textual Criticism." And now Dr. Elliott:

The term Literary or Higher Criticism designates that type of Biblical criticism which proposes to investigate the separate books of the Bible in their internal peculiarities, and to estimate them historically. It discusses the questions concerning their origin, the time and place, the occasion and object of their composition, and concerning their position and value in the entire body of revelation. . . . The Higher Criticism has been so often employed for the overthrow of long-cherished beliefs, that the epithet "destructive" has frequently been applied to it; and hence it has become an offense to some orthodox ears.—*Mosaic Authorship of the Pentateuch*, by Charles Elliott, D. D.

You recognize, do you not, that the methods of higher criticism are legitimate; that is to say, it is right to consider the various books of the scriptures, the Old Testament and the New, as a body of literature, and to examine them internally, and go into the circumstances under which they were written, and the time at which they were written, and the purpose for which they were written? All that we recognize as legitimate, though I must say, in passing, that when one enters into the details of these methods, it is rather astonishing, at least it is to me, to see what heavy weights are hung upon very slender threads! The methods, then, of higher criticism we recognize as proper; but we must disagree as to the correctness of many of the conclusions arrived at by that method.

Allow me to briefly set forth at this time a summary of the conclusions of the higher critics in relation to the Old Testament, and, further along in my remarks, I will take up some of the con-

clusions formed in relation to the New Testament. But in reference to the library of books known to us as the Old Testament, Dr. Lyman Abbott, one high in authority among higher critics, sets forth the following conclusions as practically agreed upon:

They are generally agreed in thinking that the Book of Genesis is composed of three or four or more documents woven together by some ancient editor in one continuous narrative. They are generally agreed in thinking that the book of "the Covenant," with the Ten Commandments at its forefront, is the oldest book in the Bible; that the history in which that book of the Covenant is imbedded was written *long subsequent to the time of Moses*. They are generally agreed in thinking that the book of Deuteronomy, embodying a later prophet's conception of Mosaic principles, was not written or uttered by Moses himself in its present form, but some centuries after the death of Moses. They are generally agreed in thinking that the book of Leviticus was written long subsequent to the time of Moses; and so far from embodying the principles of the Mosaic code, embodies much that is in spirit adverse, if not antagonistic, to the simple principles of Mosaism. They are generally agreed in considering that we have in the books of Kings and Chronicles history and *belles lettres* so woven together that it is not always possible to tell what is to be regarded as *belles lettres* and what is to be regarded as history. They are generally agreed in the opinion that Job, while it treats of history about the days of Moses, or even anterior thereto, was written later than the time of Solomon; that very little of the Hebrew Psalter was composed by David: the most of it was composed in the time of the exile or subsequent thereto; . . . that the Book of Isaiah was written by certainly two authors and perhaps more, the latter book being written one hundred years at least after the earlier, and by a prophet now unknown.

Such, in brief, is a statement of the conclusions of higher criticism in relation to the Old Testament as far along at least as Isaiah. Now merely to indicate in what way our Book of Mormon may possibly become a witness for the integrity of the scriptures, I call attention to the following incident in the history of Lehi's colony:

After Lehi's colony had left Jerusalem, and was encamped in the wilderness, Lehi desired very much to carry with him upon that unknown journey upon which he was starting—at least unknown as to its destination, except perhaps in some general way—he desired to carry with him, I say, the genealogy of his

fathers and the Jewish scriptures; that this desire might be realized, his sons returned to Jerusalem, and, after some adventures, succeeded at last in obtaining a volume of the scriptures, together with the genealogy of their father, and with these records returned to the wilderness. This is supposed to be some six hundred years before Christ. When these books were brought to Lehi, he discovered that they contained the five books of Moses, together with other writings down to the day of Jeremiah, the prophet, including some of the writings of Jeremiah. I quote the passage:

And after they [Lehi's colony] had given thanks unto the God of Israel, my father, Lehi, took the records which were engraven upon the plates of brass, and he did search them from the beginning, and he beheld that they did contain the five books of Moses, which gave an account of the creation of the world, and also of Adam and Eve, who were our first parents; and also a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah, king of Judah; and also the prophecies which have been spoken by the mouth of Jeremiah.

Now, on the theory that the Book of Mormon is what it purports to be—a true history of events which happened in the experience of this man Lehi and his descendants—you have here a testimony dating back six hundred years before Christ, for the integrity of the books of Moses, their authorship and their number; and also a testimony for the integrity of most of the Old Testament as we have it today; and in this way the Book of Mormon becomes a witness for the truth of the Jewish scriptures.

But now to come to matters with which we are to be more immediately concerned. It is pointed out in this brochure, from which I am going to read, that there are certain results accepted by the so-called higher criticism, which discredit the Book of Mormon, which disprove its truth in plain terms, to those who publish it. Let me here observe that the gentleman who wrote this pamphlet, the Rev. Paul Jones of your city, has been very considerate in the use of phraseology, seeking to avoid offense, and is really modest in the claims that he makes for the argument that he employs. The first error he discovers, as to the Book of Mormon, is one of chronology. He says:

The chronology of the Book of Mormon is quite at fault, when com-

pared with the dates now accepted by Biblical scholars. The Book of Mormon places the departure of Lehi from Jerusalem in the first year of the reign of Zedekiah. The years that follow are carefully counted from that date. [Then citations from the Book of Mormon are given]. Now, scholars are agreed that the first year of Zedekiah was in 595-596 B. C., and counting six hundred years from that time would date the birth of Christ in the year 4-5 A. D. But the date best attested for the birth of Christ [*i. e.*, by the higher criticism] is 6 B. C. Also the thirty-fourth year from the giving of the sign, according to the Book of Mormon, would place the crucifixion in the year 38-39 A. D., but there is almost universal agreement among modern scholars that it took place in 29 A. D. It should be noted, too, [and I pray you mark it] that the Book of Mormon misdates the birth and crucifixion of Christ, in spite of the fact that those two points of termination were supposed to be marked by such unusual signs as the three days' continuous light [at the time of Messiah's birth] and the three days' continuous darkness in the western hemisphere [at the time of Messiah's death]. "*The Bible and the Book of Mormon*, Some Suggestive Points from Modern Bible Study," by Rev. Paul Jones, Logan, Utah, pp. 4-6.)

Now, in presenting my argument upon this objection, it will not be necessary for me to dispute or attempt to overthrow the conclusions of the higher criticism. I shall go no further in my argument than to call your attention to the fact that the science, so called, of chronology is quite uncertain in its conclusions, and I think I shall be able to satisfy you upon that point; and that this supposed disagreement between higher criticism and the Book of Mormon, as to chronology, is not a point of sufficient moment on which to attempt to overthrow the integrity or truth of an ancient volume of scripture. To begin with, some years ago, I gave attention to this matter, and crystalized the results of some of the late research in the following statements:

The birth of Christ was first made an era from which to reckon dates by Dionysius Exiguus, in the early part of the sixth century A. D. He supposed Christ to have been born on the 25th of December, in the year of Rome 753, and this computation has been followed in practice to this day; notwithstanding the learned are well agreed that it must be incorrect. . . . It is clear from Matt. 2: 1, etc., that Christ was born before the death of Herod the Great, who died about Easter, in the year of Rome 749 or 750. Now, if Christ was born in December next before Herod's death, it must have been in the year of Rome 748 or 7 ;

and, of course, four, if not five, years anterior to the Dionysian or Vulgar era.

That is the first proposition; the second follows:

It is probable, from Luke 3: 1, 2, 23, that Jesus was about thirty years of age in the fifteenth year of the reign of Tiberius Caesar. Now, the reign of Tiberius may be considered as commencing at the time he became sole emperor, in August of the year of Rome 767; or (as there is some reason to suppose that Augustus made him partner in the government two years before he died) we may begin his reign in the year of Rome 765. The fifteenth year of the reign of Tiberius will, therefore, be either the year of Rome 781 or 779. From which deduct thirty, and we have the year of Rome 751 or 749 for the year of Christ's birth, the former two and the latter four years earlier than the Dionysian computation. Comparing these results with those obtained from the death of Herod, it is generally supposed the true time of Christ's birth was the year of Rome 749, or four years before the Vulgar era. *But the conclusion is not certain, because there is uncertainty about the data* (*Outlines of Ecclesiastical History*, Sec. 1).

To the foregoing, I add the following statement of Rev. Charles F. Deem, author of *The Light of the Nation*, and president of the American Institute of Christian Philosophy. He says:

"It is annoying to see learned men use the same apparatus of calculation and reach the most diverse results." On page 32 of the work mentioned, Dr. Deem, in a foot note, refers to fifteen different authors, all of whom are writers of note, who give different years for the birth of Christ, varying from B. C. 1 to B. C. 7 (*Ibid*).

I call your attention to these facts merely to show the uncertainty of the deductions from chronological data; and I have here in my hand a work under the title of *Orpheus, a History of Religions*, by Reinach, a book published in 1909, and a work of high standing in the historical field—the religious historical field. In his chapters that deal with Christianity he accepts the conclusions of higher critics, and on this question of the birth and death of the Christ, he has the following remarkable passage, which I commend to your serious attention:

Do we know anything definite as to the date of Christ's birth and activity? Matthew places his birth in the reign of Herod, that is to

say, at the latest in the year 4 B. C.; Luke dates it at the time of a census which took place ten years after, in the year 6 A. D., [the date favored in the brochure with which we are dealing, you will remember]. The same Luke says Jesus was thirty in the fifteenth year of the reign of Tiberius, the year 29 of our era, the date to which he assigns the baptism of Jesus by St. John; but Luke seems to have taken this date from the passage in Josephus (which speaks of the death of John the Baptist in connection with an event of the year 36) and to have allowed for an interval of seven years between the preaching of John the Baptist and the incident in question. Luke makes the ministry of Jesus last only a year and a half, whereas, John declares that it lasted three and a half years. Luke recounts an episode in the childhood of Jesus, whereas the other evangelists seem to have known nothing of this period of his life. John makes the Jews say to Jesus, "Thou art not yet fifty years old," from which the early church inferred that he was about forty-nine at his death; but in this case, if he was born in the year 4 B. C., he must have died in A. D. 45, not under Tiberius, but under Claudius, and, indeed, the forged report of Pilate fabricated by the Christians is addressed to Claudius. If, on the other hand, Jesus was born in the year of the census (the year 6 A. D.) and lived forty-nine years, he died in 55, and this opinion was stoutly upheld by certain Christians of Jerusalem. Finally, Eusebius mentions another false report ascribed to Pilate, according to which Jesus was crucified in A. D. 21, which, remarks Eusebius, is impossible, as we know from Josephus that Pilate was not procurator at this period. Thus we see that even the fact of the condemnation under Pilate is not established. That Pilate appears escorted by Annas and Caiaphas in Luke's gospel proves only one thing, namely that Luke had read Josephus, or one of his authorities. *To sum up, we find that less than a century after the Christian era, which tradition places four years after the birth of Jesus, no one knew precisely when he was born, when he taught or when he died.*

And this author, from whom I have just quoted, is influenced in his conclusions by higher criticism, and accepts—as far as one can accept such a diversity of conclusions—he accepts higher criticism's conclusions. And I say, in closing this point, that until the science of chronology can yield a greater degree of certainty than it exhibits in the dates connected with the life of the Christ, we have no occasion to be alarmed at the chronology of the Book of Mormon, because it disagrees with the conclusions of higher criticism.

There is just one more item upon this point, and then I leave it, and that is this: I called your attention, in passing, to a statement made by Rev. Paul Jones, that the Book of Mormon misdates the birth and crucifixion of Christ, in spite of the fact that these two points of termination were supposed to be marked by such unusual scenes as the three days' continuous light, as the sign of his birth, and the three days' continuous darkness, as the sign of Messiah's death. Now, upon that point our friend has not read with sufficient care what the Book of Mormon has said in relation to the time of the death of Christ. Listen. I read from Third Nephi, the opening verse of the 8th chapter. This is in regard to the date of Messiah's death:

And now it came to pass that according to our record, and we know our record to be true, for, behold, it was a just man who kept the record.

I take it that that has reference to the record in a general way—they knew the record to be true. Now mark you:

And it came to pass that, according to our record, *that if there was no mistake made by this man in the reckoning of our time*, the thirty-third year passed away; and it came to pass in the thirty-fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as was never known before, etc.

So you note this remarkable circumstance, that there seems to be a possibility, at least, of the man who kept this record not being absolutely accurate. The statement that the beginning of the thirty-fourth year as marking the death of Christ, is contingent upon the accuracy of him who kept that record. Will some one say, "Yes, that discloses the cunning of the work. Joseph Smith put in this proviso just to escape being cornered?" But wait a moment, that point was not raised, nor was there any question as to the accuracy of the commonly accepted date of Christ's birth at the place where, and at the time when the Book of Mormon was translated. Higher criticism was not under way in those days, so that it cannot be said that this proviso of accuracy was an anchor thrown haphazard to provide against possible future question of accuracy of the date of Messiah's birth. Our Book of Mormon statement, then, is: If he who kept the record

made no mistake, then it was thirty-four years from the time when the sign of Messiah's birth was given, to the sign of his crucifixion; but he who kept the record may or may not have been absolutely accurate; we have no means of determining that point.

The second disagreement between the conclusions of higher criticism and the Book of Mormon is of a weightier and more worthy character. It is stated in these words:

Another point which the modern study of the Bible has established that undermines the validity of the Book of Mormon is in regard to the date of the composition of certain chapters of Isaiah. The Book of Mormon quotes in various places chapters 48-54 of Isaiah as being among the writings carried away from Jerusalem in the first year of Zedekiah, 597-6 B. C.; but the best authorities among scholars today are agreed that these chapters were not written until at least the period of exile in Babylon, say fifty years later, and hence could not have been carried away by Lehi (page 6).

Now, here is a real difficulty. Let me go over the ground again. It is insisted that there are two Isaiahs instead of one. Some Isaian critics, by the way, think they can trace seven authors—seven different authors in Isaiah. But generally it is represented that there are at least two, and perhaps more—but two, at least; that the first Isaiah was the prophet himself, that splendid figure who gave religious advice, instruction and prophetic direction through four reigns of the kings of Judah, and is one of the grandest figures in Hebrew history. That is the author of the first thirty-nine chapters of Isaiah; but from chapter forty to chapter sixty-six, is written by other authors, and, as stated here in the passage read from the brochure being examined, in the Book of Mormon you find whole chapters quoted from this second Isaiah. And now, if the contention of our higher critics be true, that this portion of Isaiah was not written until some fifty years, at least, after Lehi left Jerusalem, then, of course, he could not carry this portion of Isaiah with him into the wilderness; and, consequently, Nephi could not transcribe chapters into the record he made; and, consequently, they could not be in the Nephite scriptures for Joseph Smith to translate into our English version of the Book of Mormon. That must be patent to all. You will observe that here we have a question that challenges the integrity of the

Book of Mormon, its translator—a real difficulty. What are we to say in reply to it?

In justice to this question, I think I ought to read to you a statement of the argument that is made in Dr. Driver's *Introduction to the Old Testament Literature*, in support of this theory of there being two Isaiahs, or two authors of the book that bears the title, "The Book of the Prophet Isaiah."

The internal evidence [that is, the internal evidence for the conclusions of the higher critics] supplied by the prophecy itself, points to this period [that is, to the time of the captivity, as the time of the composition, the time of writing the second Isaiah, one hundred and fifty years after the death of the first Isaiah, and at least fifty years after the departure of Lehi from Jerusalem] as that at which it was written. It alludes repeatedly to Jerusalem as ruined and deserted; to the sufferings which the Jews have experienced, or are experiencing, at the hands of the Chaldeans; the prospect of return, which, as the prophet speaks, is imminent. Those whom the prophet addresses, and, moreover, addresses in person—arguing with them, appealing to them, striving to win their assent by his warm and impassioned rhetoric—are not the men of Jerusalem, contemporaries of Ahaz and Hezekiah, or even of Manassah, they are the exiles in Babylonia. Judged by the analogy of prophecy, this constitutes the strongest possible presumption that the author actually lived in the period which he thus describes, and is not merely (as has been supposed) Isaiah immersed in spirit in the future, as holding converse, as it were, with the generations yet unborn. Such an immersion in the future would be not only without parallel in the Old Testament, it would be contrary to the nature of prophecy. The Prophet speaks always in the first instance, to his own contemporaries; the message which he brings intimately related with the circumstances of his time; his promises and predictions, however far they reach into the future, nevertheless rest upon the basis of the history of his own age, and correspond to the needs which are then felt. The prophet never abandons his own historical position, but speaks from it.

Second. The argument derived from the historic function of prophecy is confirmed by the literary style of chapters 40-66, which is very different from that of Isaiah 1-39. Isaiah 1-39 shows strongly marked individualities of style. He is fond of particular images and phrases, many of which are used by no other writer of the Old Testament. Now in the chapters which contain evident allusions to the age of Isaiah himself these expressions occur repeatedly; in the chapters which are without

such allusions, and which thus authorize *prima facie* the inference that they belong to a different age, they are absent, and new images and phrases appear instead. The coincidence cannot be accidental. The subject of chapters 40-66 is not so different from that of Isaiah's prophecies, *e. g.*, against the Assyrians, as to necessitate a new phraseology and rhetorical form. The differences can only be explained by the supposition of a change of author.

Third. The theological ideas of chapters 40 to 66 (insofar as they are not of that fundamental kind common to the prophets generally) differ remarkably from those which appear from chapters 1 to 39, to be distinctive of Isaiah. Thus, on the nature of God generally, the ideas expressed are much larger and fuller. Isaiah, for instance, depicts the majesty of Jehovah: in chapters 40 to 46 the prophet emphasizes his infinitude; he is the Creator, the Sustainer of the Universe, the Law-giver, the Author of History, the First and the Last, the Incomparable One. This is a real difference. And yet it cannot be argued that opportunities for such assertions of Jehovah's power and Godhead would not have presented themselves naturally to Isaiah whilst he was engaged in defying the armies of Assyria. But, in truth, chapters 40 to 46 show an advance upon Isaiah, not only in the substance of their theology, but also in the form in which it is presented; truths which are merely reaffirmed in Isaiah, being here made the subject of reflection and argument.

Such are the headlines, as we may say, the brief statements of the reasons given—and they are the strongest reasons given—why we are to regard the chapters from forty to sixty-six in Isaiah as written by a different person from the one who wrote the first thirty-nine chapters; and as they stand here presented I must confess that they look formidable. But if you will take Dr. Driver's work, and will read the arguments at length, I promise you that the effect upon your mind of the detailed consideration of the arguments will be to dissipate this strength, it will not appear as strong as it does in these brief and general statements.

[TO BE CONCLUDED IN THE JULY NUMBER OF THE ERA.]

“A MAN must be one of two things; either a reed shaken by the wind, or a wind to shake the reeds.”—HANFORD.

Whispering from the Dust.

(*For the Improvement Era.*)

(ISAIAH 29: 3, 4.)

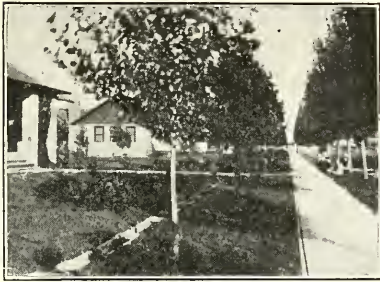
Low from the dust an ancient, solemn voice,
Tremulous with the message that it bears,
Fraught with the tragic lesson of nations
Fallen, and splendid races now no more,
Is whispering us to hearken and beware;
Beware lest pride that goes before a fall,
And wealth abused, and transgressed laws of God,
Bring us down, too, like them of old, 'gainst whom
Jehovah camped and laid siege with a mount.
We're not the first to flourish here and hold
Dominion on this chosen, fertile soil,
To found a great republic in this land,
With boasted wealth, and pomp and splendid show;
To build great cities on this vast domain,
Whose towering spires mount to the skies,
And hoard the mountains' wealth, and make the earth
Yield up her treasure to the yeoman's craft.
We're not the first to tyrannize the weak
And rob the poor to swell the miser's gain;
To crush beneath oppression's ruthless heel
The toiling masses whom we pity not;
To persecute the just, and prostitute
The virtues that would make a nation strong.
List, then, Columbia, to that whispering voice,
The far-cry of the Nephites from the dust—
They heeded not the sacred word of God,
That he would have no Godless people dwell
In this, the land he'd chosen for the free—
List, then, and heed, ere thou art prostrate too.

LOUIS W. LARSEN.

Over the Uintah Railway and Stage to Vernal.

BY EDWARD H. ANDERSON.

One of the fascinating routes to the Uintah Basin is by way of the D. & R. G., two hundred and seventy-two miles to Mack, Colorado, over the Uintah Railway some fifty miles to Dragon, thence sixty-four miles by stage, over the White and Green rivers to Vernal and the Uintah valley.



MACK, COLORADO.

The enchantment of the desert, the irresistible mysteries of the cliffs, the charms of the Book Cliff range, the wonders of the interminable streaks of gilsonite, like black bands about the earth,

and the stupendous vagaries of nature in the once great sea bottom—whose prolific wealth of monster saurians and other various fossils are scattered about in rich profusion—appeal strongly to the imagination of the traveler, and give new delight at every turn.

Mack, twenty miles west of Grand Junction, is a veritable oasis in the desert of the valley of the Grand river. Here the little narrow-gauge Uintah railway connects with the Rio Grande, leading northward to Dragon, just over the Colorado line, into Utah.

Entering a canyon of the foothills of the Book Cliffs, it passes

over a steadily ascending grade, through strikingly picturesque scenery, some twenty-eight miles to Atchee, at the base of the main range. There is unbroken stillness and profound loneliness all about. Only at Carbonera, a coal mine, are signs of life and human activity. At the base of the main range at Atchee are the round houses of the railway, and it is here that the train, with a special low-wheeled engine, begins its heavy climb to the summit. The summit lies some eight thousand feet above sea-level, and the elevation from Atchee to the pass is two thousand feet. The train passes over six miles of track in attaining the summit—one mile of five percent grade, and five miles of seven and one-half percent, the feat being performed by an engineering accomplishment unique in railroad enterprise. The road was built principally for hauling the great tonnage of gilsonite and other hydrocarbons from the mines in the Uintah basin. As one ascends the mountain side one may look down the valley to Atchee, one and one-half miles in a straight line, and see four tracks over which the train has laboriously wound in slow jerks six miles, sometimes over sixty-six degree curves on seven and one-half percent grades.

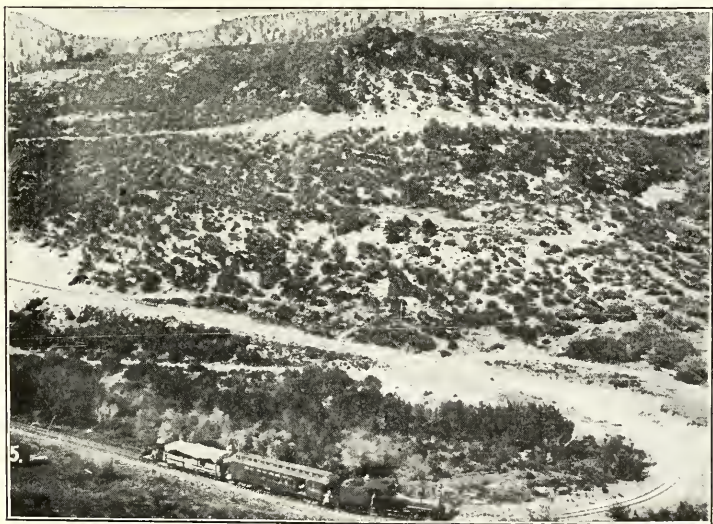


DESERT FORMATIONS ON THE WAY FROM MACK TO BAXTER PASS.

As we climb upward, the eye may rest with perfect delight and wonderment upon the silent but gorgeous panorama of mountain slopes below, of valleys and deserts away beyond, and of snow-tipped mountain ranges in the horizon afar off. There are the Great Continental Divide and the Grand Mesa, to the east; one hundred and fifty miles to the southeast, the San Juan mountains of Colorado; and one hundred and sixty miles south, the La Sal mountains in Southern Utah, rising in majestic grandeur to hide the valleys that lead to the Grand Canyon of the Colorado.

The Book Cliffs, upon the summit of which at length we now stand, at the wonderful Baxter Pass, is a precipitous range extending some two hundred miles in an east and west course from the mountains of Colorado to the Wasatch and Uintah ranges of Utah, crossing the broad valleys of the Grande and Green rivers like a majestic rampart, and providing an unobstructed view on either side for hundreds of miles.

North, over the summit, a new and beautiful panorama is unfolded; a little valley stretches out to the grand canyon of White river; one may gaze over the old Uncompahgre reservation

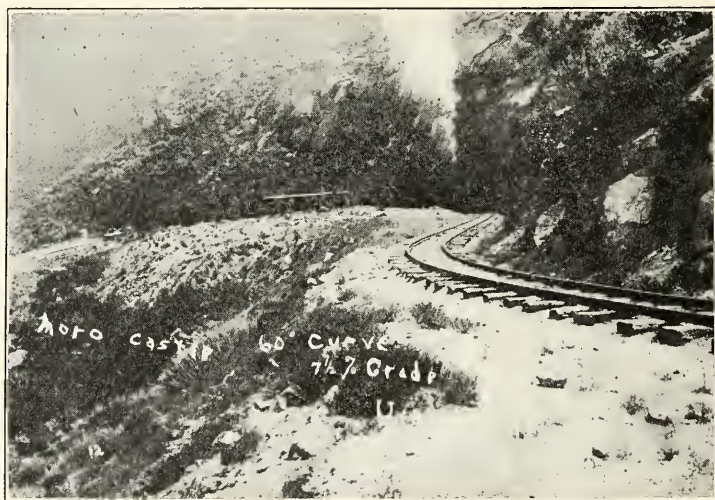


BEGINNING THE CLIMB TO BAXTER PASS, UINTAH RY.

to Raven ridge and Blue mountain, and across the reservation to the lake-bespangled Uintahs in the northwest, one hundred and fifty miles away. There are grandeurs everywhere—marvelous combinations of colors, pronounced lights and shadows, the scent of pines and aspens carried by the playing breezes, the blue sky above, and silence eternal in the atmosphere.

As we descend along the crest of the range there are beautiful trees, springs of pure water, cozy nooks for the camper, mountain sunshine, a land of romance with untrodden wilderness all about—game lurking in the nearby fastnesses of the everlasting hills—bear, mountain lions, wolves, deer and smaller animals.

Then there are curious hills and wonderful canyons. At length the engine whistles for Dragon—a town in box canyon. The fine railroad hotel, built of concrete, lies close up to the huge rock of one side of the box—steam-heated, gas-lighted and equipped with baths, books and magazines—modern, live civilization in dead environment. In and about the place a great variety of fossils are scattered in rich profusion. A well-preserved, pet-



MORO CASTLE, UINTAH RY.—SIXTY PER CENT CURVE, SEVEN AND A HALF PER CENT GRADE.

rified turtle, dug that day from the debris of ages while the workmen were fixing a road, was brought to the hotel; and it was related



BAXTER PASS, UINTAH RY., ELEVATION 8660 FEET.



A LAKE SCENE IN THE UINTAHS.

that only a few miles away, resting in a great rift of rock, lie the vertebra of an immense snake or lizard fully sixty feet in length—perhaps some monster of the ancient deep.

Early connections are made next morning for Vernal and other points, by stage or automobile, over modern, winding, well-made roads. The whole trip offers sights and experiences that are new and thrilling at every turn. Canyon walls rise hundreds of feet, with colors in yellow, gray, brown, red and vermillion, the great masses ruthlessly riven, grotesque and terrible, like the troubled dreams of Dore.



WHITE RIVER.

On the road between Dragon and Vernal.

some distance to Valhalla. It was perhaps named so from the fact that in this realm indeed is the hall of the slain. The forces of nature have here sported with broken mountain sides, and played toy with their tops. Obelisks, temples, towering pinnacles, amphitheatres, rocks set on edge, rise in confounded confusion—the home of owls and ravens. Four miles from White river at Bonanza, and the traveler gazes down from the upper level of the Green river basin. Here one may take roads east to Rangely, Colorado, northwest to Ouray and Fort Duchesne, and northwesterly to Vernal and the Ashley valley. The road to the latter place is no less full of interest than the country already traversed. One stands overlooking the immense Uintah basin, with a surface area of eight thousand four hundred square miles from the summit of the Wasatch, on the west, to the Utah-Colorado line on the east, one hundred and fifty miles; from the mighty Uintahs on the north, to the Book Cliffs on the south, an average distance of perhaps seventy or eighty miles. The Green river, the sole rem-



HAIR PIN CURVE, UINTAH RY.

nant of the ancient sea, rolls over its hidden bed with all its age, fossils and mystery. The White river, and the Duchesne with its scores of splendid streams that drain the reservation, join the Green, which in turn empties its waters into the world-renowned Colorado, to continue its way through the Grand Canyon of Arizona, past the Needles, and into the great Pacific ocean, an arm of which once doubtless enveloped the whole wild and wondrous district.



THE MCANDREW'S LAKE, UINTAH RY.

Five million acres of land in the Uintah valley, with an average elevation of from five to six thousand feet above sea level, rich in mineral, oil products, coal and agricultural territory, with an abundance of grass, wood and water, lie before the astonished gaze of the visitor. He imagines himself the center of a circle whose horizon is bounded all about by mountain tops, upon whose sunny slopes, and in whose glens, gullies, plateaus and valleys will one day move a world of happy people in a hundred thrifty towns.

In Vernal and nearby settlements are located about eight thousand prosperous people, and looking from there west to the Wasatch, over the great basin, including the south slope of the Uintahs where, too, are now growing towns, the beholder wonders why so many people born in Utah hunt the West over for desirable land and homes, when right at the door is this remarkable Uintah basin.

A CHINESE STUDENT, disheartened, threw down his books in despair, when, seeing a woman rubbing a crowbar on a stone, he inquired the reason, and was told she wanted a needle, and thought she would rub down the crowbar till she got it small enough! Provoked by this example to "try again," he took to his studies, and became one of the foremost scholars of the empire.

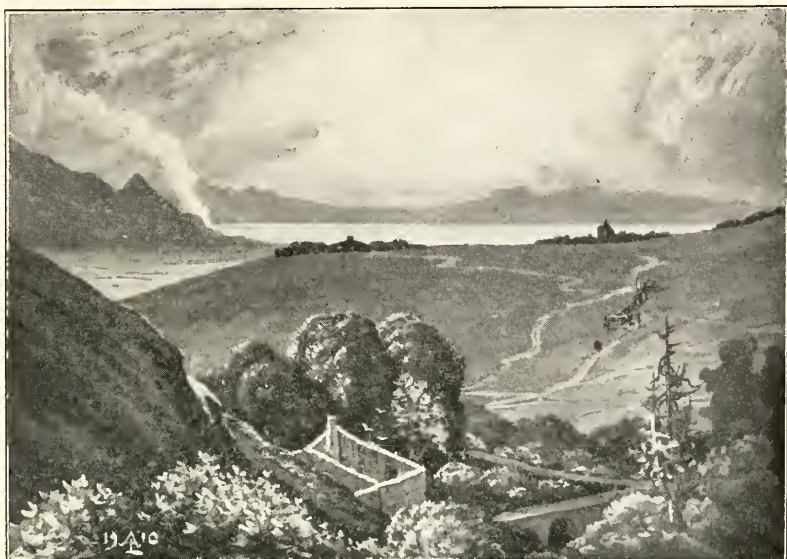


FORT IN A CORNER OF THE OLD CITY WALL

This wall was built as a protection against the Indians. Some of the Pioneers say that the wall was also built to keep out the wolves and other animals of the wild. : : : :

Sketch by
ALFRED LAMBOURNE

1869



LOOKING WESTWARD ACROSS CITY CREEK CANON

Showing smoke from smelter at point of Oquirrh Mountains,
 Capitol Hill, road up the Canon, with the ruins of the Sudbury
 Mill in foreground. : : : : : : :

Sketch by
 ALFRED LAMBOURNE

1911

The Bureau of Information.

BY JOSEPH S. PEERY.

"I came here an enemy, I go away a friend" is a remark frequently made by tourists, after visiting Temple Block under the direction of the Bureau of Information. A few years ago, strangers would wander alone around the grounds, and, in some instances, were taken advantage of by various sharpers, while the opponents of the Church would give them prejudicial and misleading information. Now, instead of being deceived and misinformed, the stranger is entertained on Temple Block, and given correct information.

The fame of Utah has spread throughout the world, and people often stay over in Salt Lake City just to get a glimpse of a "Mormon." The buildings on Temple Block are of especial interest, and usually the travelers go there to see these buildings, and to ask questions about the "Mormons." Therefore, it was a splendid thing for Utah and her people when the First Presidency established the Bureau of Information, in the year 1902. Elders Benjamin Goddard, Thomas Hull and Arnold H. Schulthess are in charge of the movement. A little octagonal building near the south gate was erected, where the tourists were warmly welcomed. It was soon found that the octagonal building was too small to accomodate the increasing numbers of visitors. A larger building was erected, in 1904; and in 1910, the second building was doubled in size. There are now two large rooms, handsomely furnished with comfortable davenports and chairs, besides a rest room and other rooms for the convenience and use of the tourists. In each alcove is found a desk with writing material; and President Young's desk is in the east room, for the use of strangers.

On the center table of the front room is the cast of Paul Revere, the original of which was made by the well-known sculptor—a son of Utah—Cyrus E. Dallin. On center tables and in racks are Church periodicals and pamphlets, given freely to tourists.

Thousands of visitors come to Temple Block. They come from the world over, and they go away to tell their friends of the pleasant time they had. They are especially pleased with the splendid organ recitals. From April until October, each week-day, free organ recitals are given, under the direction of the First Presidency. The fame of the tabernacle organ has spread far and wide. Tourists cannot fully express their delight, after listening to the beautiful music produced by the organist, Professor J. J. McClellan, or by his associate organists, Edward P. Kimball and Tracy Y. Cannon. The sweetness of the organ tone and the true imitation of the human voices, coming from the *vox humana* pipes, together with the peaceful spirit existing in the tabernacle, have a softening, appealing effect upon the tourists. Oftentimes tears



BUREAU OF INFORMATION BUILDING.

come to their eyes, and the remark is made, "A person cannot listen to the organ without being made better thereby."

Most people come to the Temple Block in a receptive mood. The few who are not receptive, become so by the time the organ recital is concluded. All their lives they have heard words of criticism against the Latter-day Saints. Now they come to hear the "Mormon" side. Now truth is given its opportunity of appeal. They come eager to learn. They ask many questions. They desire literature. Men and women come by the hundreds of thousands, many of whom the missionaries previously have been unable to meet. The hand of the Lord is in their presence. The prophecy of Micah is being fulfilled:

In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

To meet the many people coming to the vicinity of the Lord's house, desiring information, carries with it a great responsibility, and each of the sixty guides laboring at the Bureau of Information, under the direction of Elder Benjamin Goddard, appreciates this situation.

The tourists first visit the Bureau of Information, where they register. It is well that they first enter the bureau, for therein they partake of the spirit of that building. A party is soon made up, and a guide escorts the company through the Assembly hall. The strangers partake of the spirit therein—are told something of Church history, of the beehive on the ceiling, indicative of the industry of the people, and of the three doctrinal books on the pulpits. Questions are answered, and the company continues on the "trip through the block." The famous tabernacle, with its wonderful, self-supporting, arched roof, its marvelous acoustic properties, its splendid organ, is explained to the interested visiting friends. Under the influence of the overpowering good spirit existing in the tabernacle, the guide talks to the tourists on Church organization, tithing, the various auxiliary associations, the schools, the missionaries abroad preaching the gospel. The listeners are responsive in their feelings when the guide says, "If you chance to meet one of these humble young elders, be kind to him, for in so doing you will certainly be kind to one of God's

messengers.” Many questions are asked and answered, then the company is escorted to a position near the temple. The influence of that sacred building is felt by them; words of inspiration come to the guide, and the people stand there and listen intently. The statue representing the angel Moroni, and the various symbols, such as the sun, moon and stars, are pointed out. The glorious hope for the future, with eternal family relationships, eternal progress, preaching in the spirit world, baptism for the dead, and finally the resurrection and almost universal salvation, come



A GROUP OF BUREAU WORKERS.

before the view of the wondering listeners. Admiration of the beautiful belief takes the place of prejudice; exclamations of approval follow. Bankers and college presidents, judges and law-makers, clergymen, exclusive society ladies, the rich and the poor, representatives of "all nations" often assemble near the great temple of our Lord, asking many questions, and expressing themselves as much pleased with the splendid, broad, hopeful and helpful doctrines.

The company returns to the Bureau of Information. The guide often hears tourists at his side make such remarks as "I think you 'Mormon' people should be the best people on earth, with this beautiful temple work." "What a beautiful, hopeful belief you have!" In the bureau the tourists receive souvenir rocks, taken from the temple quarry. Attractive booklets of ninety-six pages, describing the building, and giving much information relating to the history and beliefs of the Latter-day Saints and to the resources and developments of Utah, are also given freely to the visitors. Doctrinal tracts are eagerly asked for. Tons and tons of literature are supplied freely to the tourists. They wonder at the excellent entertainment given them—all without charge. It is something they are unused to in their travels, and cheerfully they express their appreciation. "I have traveled the world over, and, without charge, I have received more here than at any other place," one gentleman remarked. Frequently the tourists wish to pay the guides, but the guide answers, "No;



EAST RECEPTION ROOM—BUREAU OF INFORMATION.

we do not accept money, but if you will be kind to one of our missionaries, whom you may chance to meet, we shall be fully repaid." And the missionaries throughout the world report that these visitors are kind to them, and wish to learn more of the belief of the Latter-day Saints.

Notwithstanding the large amount of literature given the tourists, the Bureau of Information is self-supporting. The ladies and gentlemen who guide the companies through the buildings and grounds take much pleasure in doing so, and receive no monetary compensation for their labors. Like missionaries in the field, they delight in the spirit that comes in preaching the gospel, and they feel with the other many workers in the Church, "Freely you have received; freely give."

Recent letters from mission presidents best tell the beneficial results coming from the Bureau of Information:

From the Eastern States Mission:—The men and women who travel, either throughout their own country or in foreign lands, are as a rule a class of people who are coiners of sentiment; and to reach them and tell the true story of "Mormonism" is one of the most successful missions individuals can perform. Salt Lake City and the "Mormons" have been heard of throughout the civilized world; the faith of the Saints is the most talked of, and the least understood, of any religion upon the earth. There is scarcely a traveler, whether American or foreigner, who crosses the American continent without paying a visit to the City of the Saints. The workers at the Bureau of Information, who entertain them and tell them the story of "Mormonism," either by word of mouth, or by the written word, are performing one of the greatest missions of any who are called to labor in the missionary field. Elders laboring throughout the different parts of the world often come in contact with strangers who have been entertained by yourself and collaborators, and upon such occasions there is always a demonstration of your success. You reach the thinking class; you take them by the hand when filled with prejudice; you bid them goodbye with their hearts softened towards God's people, and send them back into the world to break down prejudice against us. May God continue to bless you in your work.

BEN E. RICH.

From the Northwestern States Mission:—Not one single day passes but our elders see the fruits of the splendid work of the Bureau of Information. Instead of the indifferent attention so often shown the elders in the years which have passed—it is no uncommon thing for the

door to open wide and a warm-hearted invitation to step in, extended by some one who has visited the Bureau, and feel indebted for kindnesses extended there.

Many of this number are interested in our message, and have joined with us, and all have a kindly feeling not only for the Church but for Utah as well. May yourself and associates continue to sow the good seed, for we surely reap the harvest.

Your brother,

MELVIN J. BALLARD.

From the Western States Mission:—I am free to say that there is no thing that the Church has taken up within a generation that is so far-reaching in the accomplishment of good and allaying of prejudice as the Bureau of Information, which you have the honor to preside over. May the Lord continue to bless you and your efforts, as well as those associated with you in your great work, is my earnest desire.

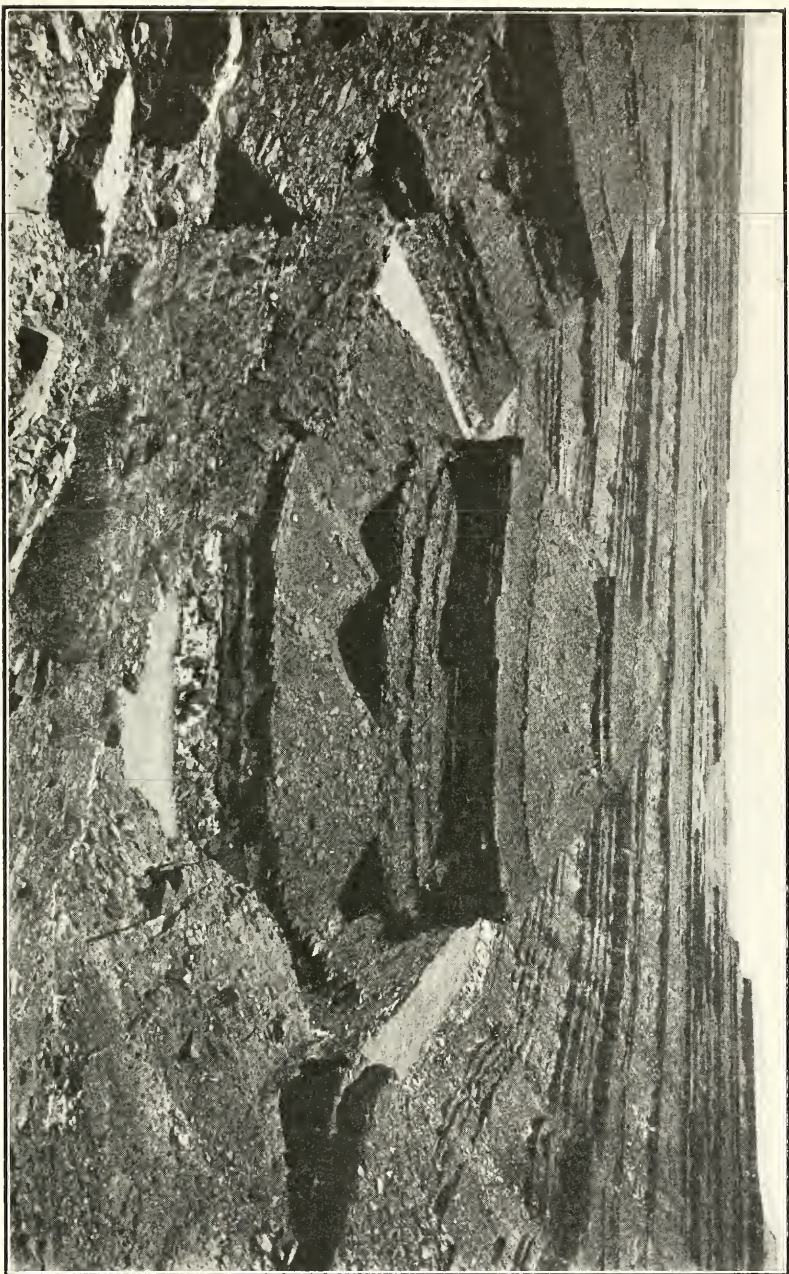
Very sincerely your brother,

JNO. L. HERRICK.

From the Southern States Mission:—In this mission the results of the great missionary work being done by the Bureau of Information are seen almost every day. I have heard tourists on the trains, on the streets, and in their homes, relate their impression of Salt Lake City and the "Mormon" people, and they invariably praise Brigham Young and the pioneers. Editors and correspondents from the South, whom you and your associates have conducted through the Tabernacle and Assembly hall, write to their papers interesting and friendly articles about our people, the buildings on the temple grounds, the missionary work that is being carried on by the Bureau of Information, etc., and, as a general rule, we have no difficulty in securing space in these papers to refute the false statements of those who love and make a lie. The work of the Bureau is far-reaching. Some of your visitors, at the close of our street meetings greet the elders quite cordially. They insist upon the elders being accorded a respectful hearing. Some invite them to their homes. They speak of the kindly and courteous treatment they receive from the corps of missionaries connected with the Bureau of Information, and many of them have familiarized themselves with the contents of the literature you distribute. I wish you and your co-laborers continued success, for the grand work you are doing in helping the missionaries who are out on the "firing-line."

Your brother in the gospel,

CHAS. A. CALLIS.



CANYON OF THE SAN JUAN—OIL FIELDS OF SOUTHERN UTAH. Photo by Charles Goodman.

The river has carved this marvelous bed, whose cliffs are from eight to fifteen hundred feet high, by persistent grinding during many ages past. The particular spot shown is "Goose Neck Bend," some thirty miles west of Bluff City, where it is the purpose to turn the river through a tunnel and build a power plant.

Some Men Who Have Done Things.

BY JOHN HENRY EVANS, OF THE LATTER-DAY SAINTS UNIVERSITY

XIII. —James Dwyer.

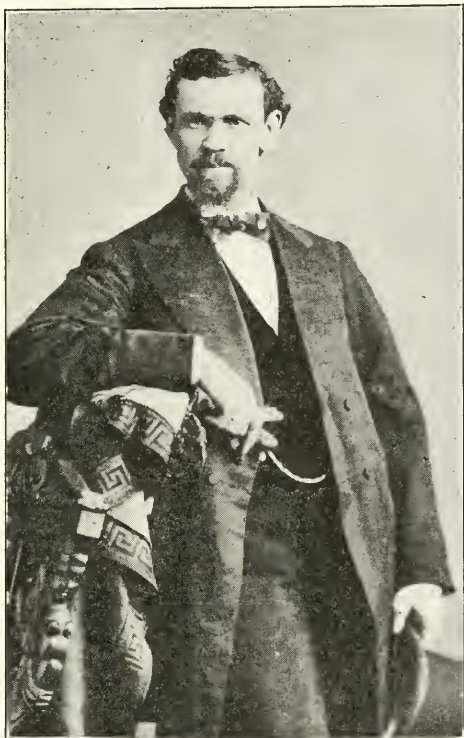
UTAH'S FIRST BOOK-SELLER. BUT HE WAS MORE THAN A BOOK-SELLER. HE WAS A SIGN-POST POINTING THE WAY TO THOUSANDS OF YOUNG MEN OF PROMISE AND CAPACITY.

"How can I find out what I ought to do in life?" is the great question every young man puts to himself who wants to do anything in the world; and blessed is he who does not continue to ask it after he is old. Now, James Dwyer answers this interesting query, not in words but in deeds. In the same effective way he tells how, when the young man has found his work, he ought to carry it on.

The older generation will not need to be told who James Dwyer is. For the other day I asked one of them, whom I merely happened to meet, whether he knew anything about Mr. Dwyer. "Know anything about James Dwyer!" he exclaimed, "I should think I do! Who doesn't?" And then growing confidential, he added, "You see, I used to go to him for books. I've always been a great book-worm. James kept a book store down on Main street, where McCornick's bank is now. A keen, intellectual man, he always knew what books to recommend."

These facts drawn out in detail, tell the whole story, almost. And an interesting story it is! I have never read or heard one more like an eighteenth century romance. Some day I hope to give it in all its richness of incident. But here is the dull outline of it:

James Dwyer is in his eightieth year. He was born, therefore, in 1831, the year after the one in which the Church was



JAMES DWYER.

organized. He is Irish by birth and extraction. He came within an ace of being a Catholic priest. Whether he would have made a good priest, is a point concerning which there may be a difference of opinion. But there can be no doubt that his assumption of the clerical robes would have been a calamity to the book business in Utah. He would doubtless have done less good, too, if he had followed the church. Also there would have been no Ada and Edna Dwyer to entertain us with

play and song. His mother, some of whose brothers and uncles were high church dignitaries, wished this first boy dedicated to the Catholic priesthood. But she died when James was an infant. Reared partly by his father, a musician with mercantile proclivities—a rare combination—and partly by his clerical relatives, the priest in James died a rather violent death, and he cast about for other fields in which to play his ambitious part.

After the mother's death, the family, including by this time a step-mother, found its way to America—first to Canada and then to Rochester, New York. At this latter place the father set up a wholesale general merchandise store, which soon developed into

a large and prosperous institution. James was one of the clerks there. Here first, according to all accounts, he learned the art of giving things away, of forgetting to make a record of transactions where they concerned the deserving poor. This was especially the case with a certain high-bred widow who had once been rich, who now took in washing, who drank up her small earnings and who had a son that looked like a prince. As things were going, James was to be a merchant. That was in the father's opinion. But James had his own idea of his future. He wanted to be a musician. And so occasionally he stole away to the Catholic cathedral across the street and played spiritual airs on the organ. This eased his soul in such a manner as could not be done by any amount of paper bags and wrapping twine.

James Dwyer was devoutly religious, but in a way of his own. "I never could stand the fummydiddle of the Roman Catholics," he told me—"their pomp and circumstance, and Latin finery. I was always longing for the simple faith and worship of the primitive Saints." And so he was everlastingly asking the question, "Why don't we have prophets and apostles and miracles in our day?" Mostly he put the question to his father. But his father, being a musician and a merchant, sidetracked the issue. Not with great skill, however, nor with good temper, either; for James straightway pulled it back on the main line. Like a great many boys, though, he pulled it back just once too many times. A quarrel arose between this Irish pair, and the elder put the younger, questions and all, out at the door, with the advice never to come back till he learned to quit being a religious interrogation point.

Poor James was at his wit's end to know what to do. He was only about thirteen or fourteen, and thoroughly set in his Irish pride. So he went to the widow with the princely son. When she heard his story, she fell to crying plentifully, wondering what would become of her, now her benefactor had left the grocery department. But she said one word that proved a good seed fallen on fertile ground.

"You go to Freeman Rogers, my boy. He'll tell you what you ought to do."

"And who might Freeman Rogers be?"

"Oh, he's a friend of mine—a 'Mormon.' "

But this was no light. James had never heard this word "Mormon" before.

"Why he believes the same as you do—that we should have apostles and prophets and miracles!"

That was enough. James hunted high and low for Freeman Rogers, to get not physical but religious food. He found him at last, making shoes, in which he was a skilled workman. The boy stayed with him till he had learned both the shoe business and all the man knew about "Mormonism."

Now, while he was with Mr. Rogers, young Dwyer spent all his spare time at a book store. And here really begins our story. It was a large concern, employing many clerks and having a reading table for the accommodation of customers. Instead of going out with the boys and having a "good time," he came to this table. But it appears that James had his ears open as well as his eyes and his mind. For as he sat there he would hear customers come in and enquire for certain books which he knew were on the shelves, but which the clerk, after looking, said were not in stock.

One day the young man went to the owner of the book store. "I think," said he, "that we can be of service to each other."

"How's that?"

James had a job in his mind's eye, but he only said shrewdly, "Why, almost every evening I hear customers ask for books that I know are on the shelves, but that the clerks can't find. You have no system in the arrangement of your books. Now, if you'll lock me in here Saturday night, and let me stay here till Monday morning, I'll arrange these books so that you can find any book in ten seconds."

No sooner said than accepted. Young Dwyer was locked in the book store for two nights and a day, at the end of which he had all the books classified according to the publishers and the authors, with labels over each group. The owner was amazed and intensely pleased, and James was made head clerk on the spot. In one and the same moment he had found a good place and his life's work.

Having joined the Church by this time, he wished to come to Utah. Presently, therefore, we find him establishing a book store in the Constitution building, where the post office was at the time. This was in 1866. His capital was the magnificent sum of five dollars. It has been stated that he started with ten dollars. But this is a mistake. He told me himself it was five dollars. Moreover, the five dollars was borrowed! The first things he sold, however, were not books, but papers and magazines. He had half a dozen or so on his list—the *New York Ledger*, the *Fireside Companion*, the *Atlantic Monthly* and a few others like them. These had come in the stage coach of those days, and were frequently encased in mud, due to the fact that they had been used to fill up chuck-holes for the easier passage of the stage.

There must have been a peculiar charm or fascination about the young book-seller, for in a very short time almost everybody here seemed to be reading the weeklies and monthlies. The *Ledger* was easily first in the hearts of Salt Lakers, of which three thousand were sold every week. The Dwyer book store in those days was a busy scene just after the stage drove up. Long rows of boys with nimble fingers folded papers and passed them along to the seller. Usually also there was a long row of customers, stretching out of doors and along the street for half a block, as at the theatre window, each taking his turn. If the policeman happened to be having a bad day, there was a rough word in the store. But everybody bought the *Ledger*.

Now, whoever is old enough knows that these papers which Mr. Dwyer sold in such large numbers contained, besides the regular news, continued stories and literary knick-knacks. Some one expressed the opinion that the whole thing was mischievous, but George Q. Cannon, then private secretary to President Brigham Young, and who at about this time began the publication of the *Juvenile Instructor*, thought otherwise, and said so. No doubt, he said, the literature was not classic, but it was good of its kind. For one, he was glad the people were reading something. After awhile, after they got into the habit of reading, they would call for better literature.

This actually proved to be the case. In a very short time not a copy of the *Ledger*, the *Companion*, or any of the other weekly

journals could be sold. The people were still reading, but they were reading the books Mr. Dwyer sold over his counter.

At about the same time he set up a news stand and book shop on the southwest corner of West Temple and First South streets—the Townsend House. This was mainly to catch tourists. Hundreds of “Mormon” publications were disposed of in addition to his regular papers and magazines. Besides, Mr. Dwyer was the first bureau of information in Salt Lake City, and a better one and more enthusiastic it would be hard to get.

In the early 70’s he moved his book store from the Constitution building to a place of his own on the northern part of the lot now occupied by the McCornick bank, and put up the building himself. It was a two-story structure running back about a hundred and fifty feet, not including a lean-to about ten feet by twenty-five at the back. Here he remained for many years, dispensing books and enthusiasm and an outlook upon the future to everyone that was in need of them. Books lined both walls and the rear; a sort of round table was established in the back room; and anybody who wished to do so might come in and read whatever book struck his fancy. During many years it was the literary and educational center in Utah. Here were all the school books used in the territory; here was the gathering place for the teaching profession; here were held the teachers’ institutes, the back room being especially fitted up for the purpose with instruments, maps, and up to-date things generally. Occasionally, too, Mr. Dwyer took the pedagogues to his home and gave them a banquet.

Several fortunes were in this book concern of Mr. Dwyer’s. First of all, there was a fortune in dollars and cents for the genial book-seller. But he was not in the business for the sake of money—he could have made money at anything. And so there was the fortune in happiness that came to him from doing others a service. Literally thousands of young persons, hungering and thirsting after mental food, received from this man an uplift and stimulus to learning, and these in turn have passed the good influence on to others. Penniless students of the University, moreover, were given books on credit, where otherwise they would have been hard put to it for means to continue their studies. And to

the credit of these be it said that Mr. Dwyer declares he never lost a copper cent through any of these accounts. Besides, this unique and good bookman hunted most assiduously for avenues to do good through books. He knew, from experience, what a book may mean to a boy. Never a young man in need of sympathy and encouragement that did not get it from Mr. Dwyer. "Here, my boy, is a book," he would say. "Read it, and pay for it when you can; if you can't pay for it, take it anyway. If you get any good out of it, that will be pay enough." Is it any marvel that Utah is fairly honey-combed with middled-aged boys today who owe their first intellectual impulse, or their goings-on mentally to Mr. Dwyer. Herein lies the greatest fortune in the book-business of this kindly gentleman.

Another thing, James Dwyer knew his work. One of those teachers who used to go to the institute in the book store, tells us that Mr. Dwyer knew every book on the shelves. He knew books that were not on his shelves, too, almost as well. He was like some of the book sellers that one occasionally meets with even today in the old English book shops, who can tell you about every volume on the general market, or that is announced for the market. Not that Mr. Dwyer read every book for himself. "He found out who were competent to pass a reliable judgment upon a new book," says Dr. J. M. Tanner, "or to designate the qualifications of the mind to appreciate the great authors of the past. 'Take this book,' Mr. Dwyer would sometimes say to the writer, 'with my compliments. When you have read it, tell me briefly what it contains, and the quality of mind required to appreciate it, and in what way it will be especially helpful to those who read it.'"

President Brigham Young but echoed the sentiment of every one who knew James Dwyer when he said, "James, you're a natural born book-man."

The Book of Mormon Originally Written in Hieroglyphics.

BY THOMAS W. BROOKBANK.

II.

The next question to be considered is whether or not the Book of Mormon was originally written by unlearned authors, who repeated words and phrases so largely because of the meagerness of their vocabulary, or was first written by men of fluent speech who were embarrassed in their work by some unusual difficulties.

It may appear to some readers of the Book of Mormon that its vocabulary is somewhat deficient and, hence, the number of different characters required to write it in the original, was not so great as some of the foregoing remarks assume. We find, however, from a careful listing of the different words used in that work down to the close of the seventeenth chapter of Alma, and omitting every one found exclusively in the several chapters taken from Isaiah's writings, that there are about four thousand different words of all classes and forms. This number is given in less than one half of the whole volume. Now, trimming this gross list so that no proper names appear in it—that words spelled alike but having different meanings are counted as one word only—that a participle is not included, if the verb from which it is derived is numbered—that the various forms of a verb arising from inflectional terminations are set down as one word only—that singular and plural forms of the same word are not reckoned as two words—that numbers are all excluded; but, on the other hand, that such words as "abound" and "abundance," "assemble" and "assembly," "whole" and "wholly," are counted as different

words, there are a few more than two thousand in the list as thus pruned. Reducing it still further by striking out derivatives and retaining only one of them, or the base instead, about sixteen hundred and fifty different words are still left.

But the gross list should not be thus reduced in order to show what a great number of hieroglyphics was required to write the Book of Mormon records; since an adjective and a noun, or an adjective and an adverb derived from a common base, for example, could not, without causing confusion, be written in identical symbolic forms, and since the use of tense signs, and means for distinguishing between singular and plural forms, etc., must have been used, the variations occurring in the use of those sixteen hundred and fifty original hieroglyphical bases, evidently made the total number of symbols required exceed the number indicated by the severely pruned list.

Attention is now called to the fact that according to current newspaper statements four hundred different words are about an average number for "uneducated" people, and a person who can command fifteen hundred has a vocabulary of unusually large proportions—this latter number being assigned to John J. Ingalls, M. C., who was unquestionably a fluent speaker. As already stated, we find more than sixteen hundred different words in less than one half of the Book of Mormon; and though the latter portion could not be expected to give a large percentage of new words, it is, nevertheless, quite probable that the total list of different words in that work struck out approximates two thousand.

But the story of the fluency of speech enjoyed by the original writers of the Book of Mormon is yet only half told. When we consider that the volume in question does not treat largely of more than a few of the matters that occupy the attention of mankind in general—confining its records to religious and warlike subjects in the main—and that other and different words befitting other subjects, are necessarily used when they are treated upon, we find that the known vocabulary of the original, fluent, educated writers of the Book of Mormon must be largely increased—shall we not reasonably say almost doubled?

In view of these considerations, it is a plain inference that they wrote their record under circumstances which did not allow

them to express themselves unembarrassed by some controlling difficulty; and Mōroni's statement that they wrote in hieroglyphics makes that difficulty known to us.

Thus again, some peculiarities in the text of the Book of Mormon which are made the subject of ridicule by its enemies are, when rightly understood as to their probable cause, strong evidence that it was written in the first place just as claimed by him, and hence "Mormonism" is the truth of God. It seems to make no difference from what point of view this work is looked at in its true aspect, the evidence of its divinity becomes manifest.

Another and different kind of argument to sustain the proposition in hand, is based on a similarity between some of the ancient American and others of the Egyptian hieroglyphical forms. We shall soon see that they are not wholly unrelated, as it was generally claimed in scientific circles until quite recently; but, on the contrary, that they have doubtless a common origin. Since the ultimate source of the ancient Phœnician hieroglyphics and letters, as also the Greek alphabet, is referred by general authority to Egypt, it will be admissible to compare symbols or letters used by the people of Phœnicia and Greece, with some which are found among the ancient American hieroglyphics. A number of them that are worthy of notice will soon follow; but before submitting them, a quotation from *Harper's Magazine*, August, 1902, page 401, will be offered by way of a starting point. It says:

Every new archæological discovery adds testimony to establish the more than hypothetical origin of our American aborigines, and the close relationship between their ancestors of Central America and the peoples of Egypt and Asia. The Bureau of Ethnography at Washington has remarked the identity of certain American hieroglyphics, in form and significance with those of Egypt and the East.

The hieroglyphics at Washington, to which reference has just been made, have not been accessible for examination by the writer, but it becomes evident from the quoted language that the similarity claimed herein is not a fanciful one, but is in harmony with scientific, ethnographical developments, as they affect the case before us.

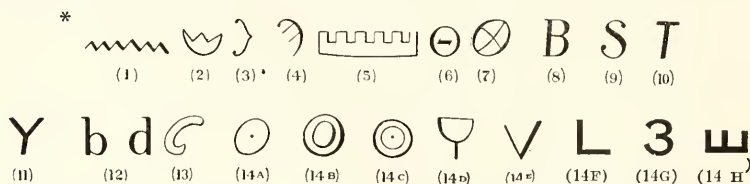
The promised list is:

1. (For hieroglyphical symbols see note).* This is both an Egyptian letter and hieroglyphic. It is given as such in Webster's *Unabridged Dictionary*, new edition (1887) page 1,936. It occurs in illustrations of Egyptian hieroglyphical writing, as given by Stephens in his *Travels in Central America*, etc., (Vol. II, twelfth edition, facing page 441), in McCabe's *History of the World*, 1878, pages 114, 122, 123, and frequently on page 128.


It is among the American hieroglyphics, as one may ascertain from an examination of Stephens' illustrations, Vol. I, page 141 2: 4, † and inverted in 6: 2; in the frontispiece Vol. II, in the hieroglyphical section just above the figure in the hands of the supposed priest at the left. In abbreviated form it is found in the same plate, at the left, also, 3: 16; and in the columns at the right in 4: 7. It occurs twice in the first plate following page 342, 19: 8; and a number of times in the third plate 12: 6.

It will be perceived from an examination of the cited illustrations of its use by the Egyptians, that this symbol was not always written with the same number of sections; and we find it, too, sometimes in a sort of back-hand style. The ancient Americans also apparently added to, or took sections from it according to their requirements. It is worthy of remark that this same hieroglyphic occurs in a fac-simile cut from the Book of Abraham; (see Pearl of Great Price, page 47), where also the much discussed **T** is written in diminutive form.

2. This was an ancient Phœnician symbol, and Egyptian also, though as the latter it appears in somewhat modified form. It is



† These figures refer to the different sections in the plates where the compared symbols are written. The first figure numbers the columns from left to right, the second the lines of sections from top to bottom. Other similarly arranged numbers which follow are for a like purpose.—T. W. B.

found among the American symbols, in less angular form, as given by Stephens, Vol. II, frontispiece, columns at left 4: 10, at the right, 1: 15 and 3: 6. In the first plate following page 342 Vol. II, it occurs in 12: 8; and in the third plate in 9: 3. In the two latter examples but little modification of form occurs. With two sections in  form it was freely used also.

3. A letter of this form is given among Webster's representations of ancient Phœnician, Hebrew and Samaritan characters. It occurs reversed in the frontispiece to Vol. II, as an American hieroglyphic; columns at the left, 1: 9. (Since all the illustrations of ancient American hieroglyphics are taken from Stephens' *Travels in Central America*, etc., it will not be necessary to mention his works again by name).

4. A letter of this form is an ancient Greek character, according to the authority last cited; and, modified, occurs twice in the illustrations of Egyptian symbols which are given by Stephens, Vol. II, page 441—once with three straight lines on the outside of the arc, and once with four.

Among the American characters, we find it in Vol. II, page 342, second plate, 17: 8; 19: 8; third plate, 14: 2; 11: 5; 10: 7; 7: 8. In a hieroglyphical section of the plate facing page 353, and just above the priest's line of sight, it is found three times. In these illustrations of the American use of this character, the number of lines joined to the arc is not uniform, being varied according to the Egyptian practice.

5. A symbol like this is sufficiently peculiar not to be readily originated by different peoples who had no knowledge of one another. It is found in Webster's lists as an Egyptian hieroglyphic, and is not given in any other list of ancient letters or symbols furnished by him.

Turning to page 349, Vol. II, we find the cut of a human figure, in stone, which is clasping to its breast an instrument or symbol that is identical in form with the character just submitted as number 5.

6. Those who are familiar at all with the Greek alphabet will readily recognize this form as one of its letters. It would not be surprising to find different peoples who wrote in hieroglyphics, or who used an alphabet founded on such symbols,

devise a circle or oval, with some kind of mark within it, as one of their characters; but such an outline with a mark like our capital "I" enclosed, puts the matter in an aspect that is not common. (Vol II, page 342, third plate 7: 8).

7. McCabe, in his *History of the World*, page 128, gives this form as an Egyptian symbol. As an ancient American character it occurs in Vol. II, frontispiece, 2: 15, columns at the right—the cross in upright position.

8. This is another familiar Greek letter, and occurs among the American hieroglyphics, Vol. II, page 454, 5: 6.

9. This Greek letter (ancient Phœnician, Hebrew and Samaritan, and also in modified form as 8 representing an Egyptian hieroglyphic) is likewise an American symbol. Vol. II, frontispiece, left columns, 1: 14; right, 3: 15; and on page 342, first plate, 11: 1.

10. Respecting this form, Stephens remarks, when speaking of a ruined palace at Palenque, Vol II, page 313: "The separating walls had apertures of about a foot, probably intended for purposes of ventilation. Some were of this form +, and some of this **T**, which have been called the Greek cross and the Egyptian tau, and made the subject of much learned speculation." For the "tau" form among the American hieroglyphics see Vol. II, frontispiece, columns at left, 2: 3; and page 344, second plate, 3: 9; 6: 12; and in 5: 9, slightly modified. These illustrations of its American use all occur with double line faces, as **TT**.

11. Greek letter and Egyptian hieroglyphic. For the latter use see McCabe's *History of the World*, page 128. It occurs as an American symbol in Vol. II, page 344, second plate, 3: 5; 6: 6; 3: 7. In this last section it is found three times.

12. These characters in the form of p were ancient Phœnician, Hebrew and Samaritan letters. As American they are represented in Vol. II, page 344, second cut, 4: 7.

13. Egyptian hieroglyphic. American also, and occurs in this double line form in a number of examples. Vol II, frontispiece, columns at left, 3: 10; 1: 16, 17; page 342, second plate, 20: 4; 17: 11; first, 8: 7; 20: 5; third, 9: 3; page 344, second

cut, 1: 16; 5: 5, 6, 10, 11, 12, 16; and in front of the priest's head at the left.

14. Other forms that might be included in this list as occurring among the American hieroglyphics are (see No. 14, characters in note) besides others.

Respecting the accuracy of the illustrations of American hieroglyphical writing which Mr. Stephens gives, he says that they may be relied upon as being faithful representations of the originals.

American symbols which have been suggested by natural objects are heads, hands, hand and fore arm, hand, and most of arm, reptiles, leaf, tortoise shell, crescents, foot, hindquarters of animals, etc.

A noticeable peculiarity of the Egyptian hieroglyphics as given in Webster's lists, is that large numbers of them are formed with double, or parallel, lines, instead of being written with a solid face, as modern writing and printing generally appear. An examination of the ancient American characters in Stephens' plates will show that a large number of them are also written by the use of double lines.

The foregoing list of symbols or letters which were common to both eastern and western systems of writing anciently, is not a very formidable one; and it must be admitted that some of the characters might have been pitched upon by different peoples who had no knowledge of one another. Yet we think no one can reasonably claim that they are all of this character. Some of them would not be devised readily by Americans who had never seen the Egyptian system of writing, and that of other nations bordering Egypt. Further, when we consider that there has been at hand only a few small plates representing the ancient American hieroglyphics, and a very limited number, comparatively, of original Egyptian letters and symbols, or of others based on them, it is evident, from the showing made, that the total dissimilarity between the two systems, which was claimed for them in years past, is not a fact; and when we take into the account what has been accomplished by the Bureau of Ethnography at Washington, Joseph Smith's statement that the Book of Mormon records were

originally written in hieroglyphics of an Egyptian order, appears to be well on the way towards a scientific demonstration of its truth. That Egyptologists are able to read, as they do, *some* of the American hieroglyphics shows that they are of Egyptian origin. That they can not decipher correctly *more* of them than they now do, tends to substantiate Moroni's statement that the ancient American hieroglyphics are *altered* or *reformed* Egyptian. Scientific developments along these lines are just right to strengthen the "Mormon" position.

SNOWFLAKE, ARIZONA.

(TO BE CONCLUDED.)

Wait a Minute.

(*For the Improvement Era.*)

Wait a minute, young man, which way are you going?
 Down street to the den where red wine is flowing?
 To meet with your friends (?) for only an hour?
 Perhaps play a game for renewal of pow'r?

Lift up your head, let me look in your eyes—
 Those eyes once so tender, candid and wise,
 Whose clear, sparkling glow was a glory to you,
 In whose depths I read now a desire to be true.

There is danger ahead! I pray you don't go!
 This elf you call pleasure to a monster will grow.
 Now is the time, while your will is yet strong,
 To stifle this demon, to conquer this wrong.

"Only this once?" Would you forge one more link
 In the chain which is dragging you over the brink?
 Many a stout man has gone down to his death,
 With "Only this once!" on his hot, trembling breath.

Shall I plead for the one who kissed your soft hair,
As she tucked you in bed, oft breathing the prayer,—
“O God, guard my darling from the vice of the day,
Help me to keep him in thy service away!”

Shall I plead for your sister, whose beautiful face
May be stained with the tears of grief and disgrace?
Or plead for your sweetheart, who smothers her fears
With showers of roses you're to bring through the years?

No; I plead not for these, though their hearts be bowed low,
With thousands of others, whose lives overflow
With sorrow so bitter that death would be sweet,
Could it straighten the way of the staggering feet—

I plead for your manhood, a thing so divine
That the mem'ry thereof through ages may shine
To 'lumine the path where myriads will tread—
A star guiding upward to the goal overhead.

I plead for the race—that call for the brave
Who will dare to do right, though devils may rave;
Who will keep themselves clean, without and within;
Though they struggle alone, will fight against sin.

I plead for your soul, O immortal man,
What you will you may be, is the fiat and the plan;
With your God-given key you may mount to the skies,
And explore the deep vast where eternity lies.

All things are before you, no problem too great,
No righteous ambition you may not consummate;
Eternal progression in the kingdom of God
Is yours for the winning, blind child of the sod!

Your eyes brim with tears! I've not pleaded in vain;
Let me clasp your warm hands again and again!
With your heart firmly fixed, the battle is won,
And earth is enriched with one more goodly son.

RUTH M. FOX.

Mr. Roosevelt to the "Mormons."

Published by special permission of the editors of Collier's, the National Weekly, with an explanatory note by Isaac Russell.

[In this letter former President Theodore Roosevelt not only refutes many anti-"Mormon" falsehoods, but vigorously arraigns magazine slanderers, gives his testimony as to the character of the "Mormons," and advises them concerning polygamy. The note and letter appeared in *Collier's*, April 15, 1911. Mr. Isaac Russell, an attache of the *New York Times*, wrote to former President Roosevelt as to certain charges in magazine articles which implicated Mr. Roosevelt in certain alleged "deals" with the "Mormons." His spicy and characteristic reply with Mr. Russell's introduction, make a highly attractive feature of *Collier's*, and will prove of great interest to readers of the IMPROVEMENT ERA, to whom the letters are here presented with only this comment, that what is said by our ex-President as to the magazine libels against himself, applies with equal force to the whole array of tirades against the "Mormons," that have recently disgraced a number of the American magazines in which they have appeared.—Editors.]

Mr. Russell's Explanatory Note.

I have asked *Collier's* to become the intermediary in making public this letter from Mr. Roosevelt upon the special problems of the "Mormon" people in what among them is a difficult era of reconstruction, because it deals with matters that concern equally all those with whom the "Mormons" share a citizen's responsibilities, and because *Collier's* long ago assumed toward the complicated sectional questions of the Intermountain West an editorial attitude that was at once enlightened, hopeful, and fair.

It called attention to the manifest presence of unwholesome bitterness in the dealings between "Mormons" and their neighbors, and at the same time urged the need for the "Mormons" strictly to adhere to their public announcements as to their abandonment of polygamy.

There was then in Utah a political group so anxious to oust Senator Reed Smoot from his seat in the Senate that they were willing to swear he was a polygamist when there was ample evidence readily at hand that he was not. There was also in Utah a

ministerial group whose presence there meant that they had been able to raise, through the telling of stories of alleged "Mormon" conditions, funds on which to subsist, and whose hope of further continuance there rested on their ability to raise more such funds.

When it became evident to these two groups that President Roosevelt was not working with their plan to have Senator Smoot unseated, there appeared in the *Salt Lake Tribune*, owned by the leader of the political group mentioned, a specific charge that Mr. Roosevelt had entered into corrupt collusion with the "Mormon" Church. Members of the ministerial group repeated the charge in pamphlet and in lecture tours on which they campaigned for "Mormon-fighting" money. Indeed, the copy of the charge that I forwarded to Mr. Roosevelt I clipped from a letter to a New York newspaper signed by one such solicitor.

Recently in four sizable magazines material brought together by these groups has been given to the public at large. Some of the charges, if true, give the people of the country, in general, good cause to become seriously disturbed. How true the charges are, so far as they concern him, Mr. Roosevelt fully explains.

In one of the magazines—*McClure's*—to prove that there is a conspiracy to break faith with the Government on the matter of polygamy, the portraits of seven men are printed, an accompanying text describing them as seven Apostles in a governing body of twelve, who, being banded together to teach and re-establish polygamy, jeopardize the "Mormon" pledges. Not only do none of these seven men influence "Mormon" destinies, as set forth, but five of them have been long dead and two have been long disfellowshipped. In the midst of the article, indeed, in widely separated sentences, the demise of three of them is noted; all belonged to a generation that has now largely passed, and their places have been filled for from seven to fifteen years by men of a newer generation against whom no complaint has been made, and who have a keen regard, as I fully believe, for the pledges that should keep the "Mormon" policy in accord with its plighted faith.

Proving that polygamy is now rampant in Utah by printing the pictures of homes established long before the manifesto was issued has been a favorite device that has deceived many not fully informed as to the Utah situation.

"Mormon" Political Conditions.

Just so a magazine—*Everybody's*—"visualizes polygamy's present peril" by picturing the homes of Joseph F. Smith, the "Mormon" prophet. Utah people, of course, resent this portrayal, for, without regard to creed, they recognize that the last of these homes

was established more than twenty-seven years ago—six years before 1890, which made as sharp a dividing line between the future and the past in Utah as the surrender of Lee in the controversy between North and South. They recognize that the youngest wife in them has sons who are grown men, and that Smith himself has already outlived the Biblical allotment of threescore years and ten.

In politics the "Mormons" have rarely indeed had a chance to choose between candidates except under the conditions that one or more have been afield with platforms and policies which, if enacted into law, would spell "Mormon" disfranchisement and annihilation. Heeled in as a flock of sheep might be by coyotes on the range, they have attained their present unhealthful political compactness quite as fully by pressure from without as by blind subjection to leadership within.

The result of this compactness has been that clever politicians who are "Mormons" have been able to organize the "Mormon" fear of the Gentiles quite as completely as the same kind of politicians, without, have been able to organize the Gentile hatred of the "Mormons" whenever they have been able to stir it up. Bad men, in consequence, have gone to Congress; progress has been hindered; and for intelligent "Mormons" to find a common cause in the industrial upbuilding of the country with unembittered Gentiles has been made increasingly difficult.

That the "Mormons" have made a perfect score in cleaning up their polygamy problem, they can not truthfully claim; complete obedience to the edict abolishing it was not to be expected without the invoking of police powers and the administration of punishments. These powers, tardily organized, perhaps, have long been at work, and recently more aggressively at work, punishing offenders who have tried through various subterfuges to avoid the manifesto. One such method—that of depending on a construction of the manifesto limiting its application to the United States—resulted seven years ago in the disfellowshipping of two Apostles. Another such method, depending upon the secret connivance with a private agreement unblest by any formal ceremony, resulted disastrously for four members of a single powerful and reactionary Church family, through a period of from six to a dozen years ago.

The Purpose of the Letter.

These were the unfortunate contributions of the "Mormon" side of an awkward reconstructive period. When, often through "Mormon" action, and sometimes through Gentile disclosures, such cases became public, opportunities were offered of which full advantage was surely taken. For home consumption, where there was per-

spective and view-point, one kind of literature was provided; for the export trade another, and if Mr. Roosevelt's letter can result in spreading generally the conception of "Mormon" conditions that now generally prevails except in a small envenomed circle in the Far West, it will do much toward closing channels through which innocent susceptible persons are now fraudulently imposed upon. It was for this reason that he consented to prepare it.

Mr. Roosevelt's Letter to Mr. Russell.

New York, February 17, 1911.

My Dear Mr. Russell:

I thank you for your letter calling my attention to the charges made against me in connection with an alleged bargain with the "Mormon" Church of Utah. The letter you enclosed contains a quotation from a magazine which states that "Theodore Roosevelt himself made the bargain with the "Mormon" Church which exists to this day." It then continues that "the Church agreed to deliver to Roosevelt the electoral votes of Utah, Wyoming, and Idaho in exchange for three things: (1) A cessation of the movement and agitation within the Republican Party for an amendment to the Federal Constitution giving to Congress the power to legislate concerning plural marriage and polygamous living; (2) a defense of Reed Smoot, apostle and representative of the "Mormon" hierarchy, as a Senator of the United States, and for his retention of his seat in the Senate; and (3) a disposition of Federal patronage in Utah and surrounding States in obedience to the wish of the "Mormon" hierarchy expressed to the Federal Administration through Smoot."

It is a little difficult to know how to deal with a story like this, which is not merely an outrageous lie but one so infamous, so absolutely without the smallest particle of foundation, that it is utterly impossible that the men making the charge should be ignorant of the fact that they are lying. I never heard of this magazine article and do not know who wrote it. But whoever did knew perfectly well that he was lying. I have never heard of the writer whose letter you quote, but he also must know that he is repeating baseless falsehoods. The other two magazine articles you quote I have not seen, but if they, in any shape or way, resemble the one from which you quote, they are equally false.

The accusation is not merely false, but so ludicrous that it is difficult to discuss it seriously. Of course, it is always possible to find creatures vile enough to make accusations of this kind. The important thing to remember is that the men who give currency to the charge, whether editors of magazines or the presidents of colleges show themselves in their turn unfit for association with decent men when they secure the repetition and encouragement of such scandals, scandals which they perfectly well know to be false.

Not only was no such bargain made by me, but equally, of course, no such bargain was made by President Taft or by any one who could speak for any portion of the Republican national organization. No such bargain was ever in any way, directly or indirectly, suggested to or considered by me. It is not merely an atrocious falsehood, but it could by no possibility be anything but a false-

hood. Neither the Church nor any one on behalf of the Church ever agreed to deliver me the votes of the States mentioned, nor to try to do so; nor was any allusion to the matter ever made to me. Neither Senator Smoot nor any other citizen of Utah was, as far as I know, ever so much as consulted about the patronage in the States surrounding Utah, nor did the "Mormon" hierarchy, through Senator Smoot or any one else, ever express a single wish in connection with that patronage. The appointments were made in Wyoming and Idaho precisely on the same system as they were made in New Jersey and Massachusetts, and no more attention was paid to any candidate's religious qualifications in one set of States than in another. Moreover, the same policy precisely was followed in Utah. One Senator was a Gentile and one a "Mormon." I consulted both. Generally I found Senator Smoot more favorable to the cause of conservation than the majority of his colleagues in the Senate, and on this matter I consulted him more freely than I did most other Senators, although there were some I consulted even more freely than I did him.

As to there being a cessation of the movement for Federal control of marriage, including divorce and polygamy, so far as I know there never was such cessation; personally I have always favored such control. There was a strong agitation to give the national Government complete control over marriage and divorce. This was strongly opposed by a majority of the Representatives in the two Houses of Congress from the different States, and in but two or three instances is it possible that those opposing it, whether Democrats or Republicans, could have been influenced by any thought whatever concerning the "Mormons." Personally I then favored the proposal, and have always favored it since, because I believed and still believe that this is one of several directions in which the power of the general government could with advantage be increased. Whether or not it is especially needed as regards polygamous marriages in Utah, I am not able to say. On one occasion a number of charges were made to the Administration while I was President about these polygamous marriages in Idaho and Wyoming as well as Utah, it being asserted that a number of our Federal officials had been polygamously married. A very thorough and careful investigation was made by the best men in the service into these charges, and they were proved to be without so much as the smallest basis in fact. It was finally found that a fourth-class postmistress, whose earnings a year were about twenty-five dollars, and who was an old woman, had been plurally married some thirty years previously, but had long ceased living with her husband. Not only was it found that there was no basis for the accusation as regards the Government officials, but incidentally it developed that the investigators were unable to find a single case of polygamous marriage entered into since the practice had been professedly abandoned. I can not, of course, on this point speak generally; there may or may not be foundations for the charge of which I knew nothing; but I can speak positively as to this investigation made by thoroughly competent and upright Government officials in Wyoming, Idaho, and Utah. My memory is that on another occasion, either in Arizona or New Mexico, or both, our attention was called to cases where there had been polygamous marriages, and that the offenders were promptly prosecuted. No man ever suggested to me not to

prosecute any offender in such a case; and I may add that every "Mormon" with whom I spoke assured me that since the public renunciation of polygamy, the law had been observed in this respect, just as in others, and no one of them ever so much as hinted to me any desire to plead on behalf of any possible offender of the type. I am, of course, speaking of marriages entered into since the Church pronouncement in question. If it were ever shown to be true that such marriages have been entered into, I should even more strenuously than hitherto urge giving the Federal Government power to deal effectively with polygamy.

As for the case of Senator Smoot himself, he came to me of his own accord, and not only assured me that he was not a polygamist, but, I may add, assured me that he had never had any relations with any woman excepting his own wife; and I may also add that it was the universal testimony of all who knew anything of his domestic life that it was exemplary in every way. He also assured me that he had always done everything he could to have the law about polygamy absolutely obeyed, and most strongly upheld the position that the Church had taken in its public renunciation of polygamy and that he would act as quickly against any "Mormon" who nowadays made a plural marriage as against a Gentile who committed bigamy. I looked into the facts very thoroughly, became convinced that Senator Smoot had told me the truth, and treated him exactly as I did all other Senators—that is, strictly on his merits as a public servant. I did not interfere in any way as to his retention in the Senate, save that where Senators came up to speak to me on the subject, I spoke to them freely along the lines I have here outlined, taking the view which I believe is the only view that an American can consistently take, namely, that if Mr. Smoot or any one else had disobeyed the law he should, of course, be turned out, but if he had obeyed the law and was an upright and reputable man in his public and private relations, it would be an outrage to turn him out because of his religious belief.

I have thus gone over point by point the infamous accusations made by the writer, whoever he was, whom you quoted; accusations which brand with infamy the man who made them and also the magazine editor who published them, and any one who quotes them. There is a peculiar infamy in this species of slander, and the men engaged in it do not stand one whit above any men who have really taken part in the practices which they affect to denounce.

So much for these slanderers. Now a word to the "Mormon" people themselves. If the accusations made against the "Mormons" are as false as the accusations upon which I have touched above, there is no need of my saying anything. But let me most earnestly insist on the vital need, if there is the slightest truth in any of these accusations, of the "Mormon" people themselves acting with prompt thoroughness in the matter. Any effort, openly or covertly, to re-introduce polygamy in the "Mormon" Church would merely mean that that Church had set its face toward destruction. The people of the United States will not tolerate polygamy; and if it were found that, with the sanction and approval or connivance of the "Mormon" Church people, polygamous marriages are now being entered into among "Mormons," or if entered into are treated on any other footing than bigamous marriages are treated everywhere in the country, then the United States Government would unquestionably

itself in the end take control of the whole question of polygamy, and there could be but one outcome to the struggle. In such event, the "Mormon" Church would be doomed, and if there be any "Mormons" who advocate in any shape or way disobedience to, or canceling of, or the evading of, the manifesto forbidding all further plural marriages, that "Mormon" is doing his best to secure the destruction of the Church. Those "Mormons," on the other hand, who occupy the position you uphold in your letter, and who insist that the "Mormon" Church shall turn its face toward the future, take a position which if generally taken will mean that the Church will be treated precisely on an equality with all other churches. The "Mormon" has the same right to his form of religious belief that the Jew and the Christian have to theirs; but, like the Jew and the Christian, he must not practice conduct which is in contravention of the law of the land. I have known monogamous "Mormons" whose standard of domestic life and morality and whose attitude toward the relations of men and women was as high as that of the best citizens of any other creed; indeed, among these "Mormons" the standard of sexual morality was unusually high. Their children were numerous, healthy, and well brought up; their young men were less apt than their neighbors to indulge in that course of vicious sexual dissipation so degrading to manhood and so brutal in the degradation it inflicts on women; and they were free from that vice, more destructive to civilization than any other can possibly be, the artificial restriction of families, the practice of sterile marriage; and which ultimately means destruction of the nation. The loss of the paternal and maternal instincts among men and women, the deification of a cold, calculating selfishness, the failure to understand that there are no other joys and no other duties as great as the joys and the duties connected with the happy family life of father, mother, and children—all this represents a far worse evil than even the worst of purely political evils can be. The evil influence of divorce and all kindred evils are merely subsidiary in wickedness and evil results to this great and central evil. If the average man is not most anxious to be a good father, performing his full duty to his wife and children; if the average woman is not most anxious to be a good and happy wife and mother, the mother of plenty of healthy and happy and well-trained children; then not only have the average man and the average woman missed what is infinitely the highest happiness of life, but they are bad citizens of the worst type; and the nation in which they represent the average type of citizens is doomed to undergo the hopeless disaster which it deserves. In so far as the "Mormons" will stand against all hideous and degrading tendencies of this kind, they will set a good example of citizenship. If, on the other hand, the "Mormon" Church openly or secretly endeavors to reintroduce polygamy, then it has marked itself for destruction, and has become an ally of the forces of evil so potent as to oblige all decent citizens to join against it. The "Mormons" who realize this fact and stand as you do, and as I have every reason to believe Senator Smoot does, on these matters, are not only fighting for the best interests of the "Mormon" Church, but are performing well the highest duties of American citizenship.

Very sincerely yours,

(Signed)

THEODORE ROOSEVELT.

Magazine Slanders Confuted.

BY THE FIRST PRESIDENCY OF THE CHURCH.

[The following statement by the First Presidency of the Church of Jesus Christ of Latter-day Saints, in reference to late magazine slanders, was read by Elder Heber J. Grant, at the general annual conference of the Church, held at Salt Lake City, April 9, 1911, and was upon motion adopted and endorsed by unanimous vote of the great congregation, consisting of representatives of members of the Church in all the world.—Editors.]

To the Officers and Members of the Church of Jesus Christ of Latter-day Saints, in General Conference assembled:

DEAR BRETHREN AND SISTERS:

Ever since its organization, April 6, 1830, the Church of Jesus Christ of Latter-day Saints has been bitterly assailed, the chief darts of slander being aimed at its leaders. Its first President, Joseph Smith, was the target for the shafts of abuse even before that date, as he was attacked by professing Christian ministers when he first announced, in 1820, that he had received a heavenly manifestation of vital importance. Misrepresentations followed him until the day of his martyrdom, in 1844, when he was cruelly and lawlessly slain at Carthage, Illinois. His successor, the great pioneer and colonizer and patriot, Brigham Young, came in for his full share of calumny and abuse, during all the years of his successful career as the founder of a splendid commonwealth in the midst of the Rocky Mountains. Each head of the Church, in his turn, has been libelled, lampooned, caricatured and vilified, and until they closed their eyes in death, their names were associated with everything that is evil, although they were men of the highest type of honor, integrity and sincerity.

Revival of Refuted Falsehoods.

It is not strange, therefore, that the present incumbent of the office they held so worthily, should be subjected to similar treatment. And yet, in view of the fact that the various falsehoods uttered against the Church and its presiding officers have been repeatedly refuted and exploded, it is somewhat surprising that the

old, stale and shattered fabrications are raked up and used anew in the opening years of the enlightened twentieth century. But they have been for some time newly exploited through respectable magazines (mostly from pens that cannot be regarded as worthy of such recognition), with the same purpose as that which animated anti-"Mormon" writers and speakers from the beginning.

It is a question whether silence should be maintained, as a sign of that contempt that is felt for those attacks and their authors by the objects of their spleen, but there are so many requests for replies, or at least explanations, for the benefit of inquiring minds, that perhaps it is proper that something should be officially stated for the good of the reading public.

Findings of the Senate Committee.

The investigation by the committee on privileges and elections of the United States Senate on the right of the Senator from Utah, Reed Smoot, to the seat to which he was duly elected, that was prolonged for nearly four years, disposed of most of the old stories now revamped and patched up for current use. But several large volumes have to be waded through to obtain that definite information, while the mingled nonsense and venom poured forth from month to month is in present view and in popular form. Yet, after all, there is so much of frothy verbiage and proofless assertion that it is difficult to grasp anything definite enough, in the adroitly framed sentences, to hold up to view and expose its fallacy. However, there are some charges that are more or less direct, which it may be well enough to briefly answer.

Folly of Current Charges.

The Church is accused of violating certain pledges to the national government. It is also asserted that the president of the Church receives several millions of dollars annually by enforced levies upon the members, this revenue being in his absolute control, unaccounted for and at his personal service. It is further alleged that he, with a few other ecclesiasts, dictates the political affairs of the State, sending Senators and Representatives to Congress, and ruling the community with an iron hand, to the subversion of individual liberty and the destruction of American citizenship. In support of these charges there is nothing presented except vituperation and the repetition of fictitious narratives, really grotesque in their palpable absurdity. We hereby denounce them as utterly false and without foundation.

First, as to pledges or compacts by the Church to the United States government: This charge on its face, is ridiculous, no matter

how often or forcibly it is repeated. The compacts or agreements between Utah and the Government on which statehood was achieved, were not made, and indeed could not be made, by the Church or its authorities. They were required by the enabling act framed by Congress and were fully complied with by the State and its Constitution, and this was officially announced in the President's proclamation. The only pledge made by the authorities of the Church that could be construed as a compact, was that contained in a petition for amnesty for certain persons who were in legal jeopardy, or imprisonment, upon charges growing out of the anti-polygamy laws of Congress. This was framed in December, 1891, and signed by the then Presidency and Apostles of the Church, and the promise made was in these words:

"As shepherds of a patient and suffering people we ask amnesty for them, and pledge our faith and honor for their future."

Position of the Church on Plural Marriage.

This may be coupled with the so-called manifesto of President Wilford Woodruff, adopted by the Church in conference assembled, October 6, 1890, in which he announced his intention to live according to the laws of the United States, and declared: "My advice to the Latter-day Saints is that they contract no marriage contrary to the laws of the land." Since that time the Church has not performed any plural marriages or authorized any violation of the law thus forbidden. But there were some persons who construed the language of that manifesto to signify plural marriages within the boundaries of the United States, that being "the land" wherein the laws spoken of extended. They, therefore, went or removed to Mexico and thus acted on that which they believed to be right without violating the manifesto. They looked on plural marriage within the United States as *malum prohibitum* and not *malum in se*.

When this condition was discovered, a further declaration was made by President Lorenzo Snow, who succeeded President Woodruff, in which he announced that the manifesto extended to every place, and that "the Church has positively abandoned the practice of polygamy, or the solemnization of plural marriages in this and every other State, and that no member or officer thereof has any authority whatever to perform a plural marriage or enter into such a relation." This was published in the *Deseret News* at Salt Lake City, January 8, 1900.

Rumors of surreptitious unions contrary to these official announcements being circulated, the present President of the Church, on April 6, 1904, reiterated the universality of the inhibition, and proclaimed that any person entering into or performing a plural

marriage would be liable to be dealt with according to the rules of the Church and excommunicated therefrom.

Such violations of these positive declarations as have been reported, wherever proven by sufficient evidence, have been dealt with by Church tribunals and the offenders have been disciplined or excommunicated. This course will be maintained, with due regard to the rights of individuals and the laws of the Church, common rumor or gossip without evidence being insufficient in a trial, either civil or ecclesiastical. We protest against the charge that the Church or its leading officers encourage the resumption of plural marriages, and hereby declare the same to be absolutely false.

The Church Made No Political Compact.

As to the insinuation that the Church has broken a compact not to dominate again in political matters, we challenge the production of any such pledge. There is no such agreement to be found. The authorities of the Church never assumed to dictate to members politically. The Church never attempted to dominate the State, and has not done so since the Constitution was framed. There are political aspirants who have attempted to dominate the Church, and who, failing in their endeavors, have become so rancorous in their disappointment that they waste time, money and reputation in fighting the Church and those officers thereof who have refused to employ the influence thus desired. In Utah every citizen is perfectly free to vote as he or she elects by an absolutely secret ballot. Primaries, conventions and the political machinery used by the several political parties are in vogue, and Senators are chosen by the Legislature, and Representatives by popular vote as elsewhere.

No Church Dictation in Politics.

One striking fact for the consideration of fair minds is, that with all the stories of Church dictation, not a solitary instance can be cited in which any Church member has been disciplined for voting for or against any candidate or proposition. Advocates of each party take the platform and freely ventilate their views and feelings as to their opponents, and if there is anything really objectionable, it is the excess of that liberty in the indulging in personalities and other extremes of partisanship, which are greatly to be regretted and ought to be condemned. But the Church does not interfere with or attempt to curtail the freedom of its members. The principal accusers of the Church as dominating in politics are persons who have sought for that influence in their own behalf, and are enraged because they could not obtain it. There are politicians who exercise their personal influence to effect their own ends, and yet

deny to a Churchman the right to express an opinion even when asked for it. We claim for Church officers as well as Church members all the rights and privileges of American citizens, no less and no more; and do not claim, or exercise, power to compel, or coerce, or infringe upon the liberties of any person, and all assertions to the contrary are infamously untrue.

"Mormon" Loyalty.

Charges of disloyalty, treason and kindred absurdities that appear from time to time, to disturb the public mind, are sufficiently answered by the responses which have been made invariably when our country has called for aid in times of war or seasons of peace. There is no instance referred to by our detractors of anything we have done or attempted, to give color to their monstrous untruths. But history affords striking incidents of the furnishing of men on the plains to protect the mails from Indian depredations, of service during the Civil war, and of devoted warriors in the Spanish war, and in the Philippines, who were scions of leading "Mormon" families.

Revenues of the Church.

The subject of Church revenues may be touched upon perhaps with profit. The Latter-day Saints believe in tithing. It is a principle of their faith. It is an ancient observance reaching back to patriarchal times, as related in the Bible. It was established in the Church in the year 1838. The manner of its payment and disbursement is revealed by Divine authority and has appeared in the Church books ever since that date. It is complied with religiously by the Church authorities themselves. It is not the property of the President. He does not claim it or collect it. Tithing is received and receipted for by the local bishops in the respective wards, who are under the supervision of the local presidents of stakes. The whole income is accounted for to the presiding bishopric of the Church and is under their direction. Their office contains complete records of all the tithing paid during each year. Every tithepayer will find in that office his record. The entire receipts and disbursements are there accounted for in the most complete detail. An auditing committee, composed of men well known in the community for their independence of character and business integrity, not of the leading authorities of the Church, chosen by the general conference, thoroughly inspect and report annually upon them. The funds thus received are not the property of the President of the Church or his associates, nor of the presiding bishopric, nor of the local bishops. They belong to the Church and are used for Church

purposes, including the building and maintenance of temples, meetinghouses, schools, colleges, universities, and other structures, the aid of the poor and afflicted, the extension of missions abroad and the help of new colonies at home, and sundry other objects, and but a small amount is used for the support of persons devoting their whole time to the service of the Church, and that not out of the tithing, but from the proceeds of investments made with profit. This includes the Presidency and other Church leaders. All the monstrous tales told of the wealth at the command of the heads of the Church are distorted emanations from disordered brains, or wilful untruths manufactured in order to deceive the public.

What "Mormonism" Stands For.

It is impossible to take up all the misrepresentations given to the world by anti-"Mormon" preachers and writers. They have one merit: They stir up interest in what is called the "Mormon" question. People are led thus to investigate and many of them find out the truth, and unite with the people who are so greatly maligned. Our doctrines are open to the world. They are not secret or clothed in mystery. We proclaim the pure gospel of Christ as revealed from heaven in these last days through the great prophet of the nineteenth century, Joseph Smith. We invite all mankind to look into our teachings and promise all who obey them a witness of their truth by the power of the Holy Ghost, which makes men free indeed.

We love our country and pray for the perpetuity of its government, we support its institutions, we venerate the Constitution. We are proud of our State, and no one on the face of God's footstool need fear the growth and spread of "Mormonism," for it is the truth revealed anew from heaven, and it promotes freedom, peace, industry, temperance, faith, hope and charity, and stands for human rights, the salvation of mankind, and the glory of the most high God.

JOSEPH F. SMITH,

ANTHON H. LUND,

JOHN HENRY SMITH,

*First Presidency of the Church of
Jesus Christ of Latter-day Saints.*

The address was adopted and endorsed by unanimous vote of the congregation, composed of representatives of the members of the Church in all the world.

Industry and Optimism.

BY DR. JAMES E. TALMAGE, F. R. S. E.

[The members of the 1911 graduating class of the University of Utah put on their caps and gowns for the first time on April 7, and held their Senior Chapel Assembly at eleven o'clock that day. The large assembly hall was packed with invited guests, the faculty, and students. After the march, the class president, Hugo B. Anderson, delivered a thoughtful address on the significance of the cap and gown. There was prayer and sweet vocal and instrumental music, among the songs being the old favorite, "Hard Times, Come Again no More." But the address of the occasion was delivered by Dr. Talmage, and one of the editors who heard it was fortunate enough to get the speaker's permission to print this synopsis in the IMPROVEMENT ERA.—*Editors.*]

I understand this to be a function having specific application to and significance for the Seniors—the oldest and most mature of the University undergraduate family,—those who are soon to leave the parental roof and go forth to face the problems of life independently and in a measure alone.

My Senior friends, today for the first time you don officially the gown betokening your scholastic rank, the toga of collegiate maturity. May the robe prove to be in truth, for each of you, a garment of truer and purer manhood, or of broader and nobler womanhood. But a few weeks remain to you of home life on the campus, that must have endeared itself to every heart.

Looking from this splendid site of your University home, over city, valley and lake, to the majestic Oquirrh on the west, turning to gaze upon the mighty Wasatch ramparts to the east, or peering away through the vista of distance either north

or south, one surely feels that he is in a land choice above most lands, and in a region beautiful in the truest sense of the term.

I rejoice with you in the splendid opportunity offered by city, state and nation for the education of citizens in this great republic. I congratulate you on the fact that your training has been of the kind you desire and need,—modern, up to date, down to date, in harmony with the spirit of present progress, in accordance with the manifestations of the *Zeitgeist*—the spirit of the times.

I do not join with those who decry the culture of the past, who have come to speak contemptuously of the humanities in college curricula; on the contrary I am a believer in, and an advocate of, the study of the classics and the investigation of the history of the past. What indeed is current history but the outgrowth from, and the consummation of, the history of by gone times? Today, in very truth, is the sum of all the yesterdays; and we can best understand the significance of sum or product by a due acquaintance with the component factors. Nevertheless, the past is past.

Where now the Roman, Greek?

They stalk in empty name,

Though half our learning is their epitaph.

We are living in the present; and the education of greatest worth today is the education that places man in fullest harmony with the progressive spirit of the times.

If I were asked to specify in fewest words my conception of the characteristic manifestations of the ruling *Zeitgeist*—the spirit of the present times—I would answer—Industry, Conservation, Altruism, Optimism.

I speak first of industry. Your achievements and present status show that you have been thoroughly converted to the gospel of work; or perhaps, better still, that you have been confirmed in the faith of that eternal gospel without the need of conversion. I do but tell you what you know when I say that in activity alone is there progress. The lazy man is out of harmony, out of place, and forever out of sorts, in the world today. He is the grumbler, the sufferer, the pessimist, to whom a day of sunshine is but a saddening prophecy and a dread assurance of clouds and storm to

come. He gropes his way through the world, half asphyxiated by the foul emanations of his bodily sluggishness—a chronic invalid from the dread ravages of that tired feeling, coupled with the sleeping sickness—too enfeebled to expand his lungs and draw in the invigorating air of heaven. True, he is the victim of a dire affliction, and it may seem that therefore he is entitled to our sympathy; but, unfortunately, his is the one affliction upon which the world has come to look rather with contempt than commiseration. Moreover, his disease is both infectious and contagious. I would there were a law requiring that the yellow flag of quarantine should be attached to every lazy man, so that others might be warned against too close an approach. Like the leper, he is unclean, and should be so regarded wherever he is met.

But lest I be too severe in my strictures, let me say that the lazy man excels in some traits. I know none more skilled than he in the fabricating of reasons and the making of excuses. He is the champion self-justifier. One of the class was brought to my notice recently. He had come into possession of a farm, which under the management of his predecessor had been productive and profitable. Two or three years under the lazy man's management reduced its value and gave it an aspect of desolation. His ready mind found a reason. About the time he came into possession, the stream from which the farm was irrigated had been put to use far up in the canyon for the operation of an electric plant. After the water passed the electric station it was returned to its old channel, and the canal which supplied the farm in question was fed as before. The supply was undiminished in quantity and unaffected in quality. But the lazy man insisted that there was no use in trying to raise crops with such water, for, as he put it, "Of what use is water for crops when all the electricity is taken out of it?" I submit that none but one far advanced in the stages of this dread disease could have found such an excuse.

Like Satan himself, the lazy man may quote scripture as an excuse for his condition. I have in mind one such selfish scriptorian. During a certain summer I had occasion to pass his farm almost daily. There were three trees on the place. If I failed to find him slumbering under the first, I was pretty sure to find

him under one of the other two, any day. When once I inquired why he didn't cultivate his farm, and build something better than the log cabin in which his family lived in squalor, he reverently turned his eyes toward heaven and misquoted: "Blessed are the poor!"

Be it remembered that there are different kinds of poor. The poor are to be classified according to their merits and deserts. One of our local philosophers has presented a simple and comprehensive classification; he says there are three classes of poor people:—(1) The Lord's poor. (2) The devil's poor. (3) The poor devils. If we be poor, let us belong to the worthy and respectable class of the poor.

A pleasing characteristic of modern education—the education of which you are the privileged partakers, the education of which I doubt not you will be worthy exemplars—is that it recognizes the sanctity of labor and the dignity of work. Under the influence of the inspiration of the glorious present, the kitchen has been transformed into a laboratory of intelligent service, in which the joy of work is one of the most potent reagents. Under the same influence the farm is no longer a field of drudgery, but a garden of knowledge. The fact that our agriculturists have learned to use the microscope and the test tube, has but fitted them the better to use the hoe and the plow.

Next in order I mentioned conservation. In general terms conservation means the avoidance of waste, the utilization of the good-for-nothing—the using of that which has so long been considered worthless, both in the realm of matter and in the domain of force. Energy, to be of service, must be rightly directed.

It is one thing to be good, and another thing to be good for something. There are many good people in the world, but it requires a power of discernment above that of man to know what some of them are good for. There are busy, fussy people whose fussiness is of little service. A few days ago I was experimenting with electric cells in my laboratory. I needed a combination of cells to form a battery of considerable power. I found some of the cells active beyond expectation. One in particular frothed and foamed and literally boiled with energy, but all its power was consumed in overcoming its own internal resistance. The jar was

a scene of fuss, froth and fury, but it evolved no force for effective work. Another worked quietly with scarcely an escaping bubble to indicate its power; nevertheless, it evolved a force ample to transmit a message from continent to continent, though oceans roll and roar between.

So it is with the human mind. The mind of the madman is active, intensely, abnormally active in fact; but of what use, of what service to his kind is such activity? Of all the forces of nature, the greatest, the grandest, the most powerful is the force of the human mind. The ruling *Zeitgeist* of the present seeks to utilize and apply to the best possible advantage this supreme force of mind, of spirit, of soul. We are learning to use our mental powers intelligently, conservatively, economically. As has been said, tremendous forces are about us, they need only to be directed rightly to accomplish miracles. I quote: "The combustion of a single pound of coal, supposing it to take place in a minute, is equivalent to the work of three hundred horses; and the force set free in the burning of three hundred pounds of coal is equivalent to the work of an able-bodied man for a lifetime."

The yield of metals in the future will not be from phenomenal discoveries of rich bonanzas, but from the more economical treatment of low-grade ores. Conservation of material and force is proving and will yet more effectively prove to be the moving power of the world.

I speak next of altruism, a comprehensive term; perhaps I should restrict it to the narrower designation—benevolence. Notwithstanding the wails of the pessimist, the present is an age of good will, of benevolence, of altruism. By such characteristics the present is distinguished from the past. Many of you have delved into the history of ancient Egypt, of Greece, of Rome. Have you found there a single record of charity? Have our archeologists, digging into the accumulated dust of by-gone ages, found the ruins of a public hospital? Have they found even the crumbling walls of an asylum for the afflicted? Verily no. In the days gone by, disease, affliction, adversity were regarded as just deserts, and the victims were treated as outcasts to be neglected and ignored. But today is a brighter day, in spite of grasping trusts and soulless corporations. A very considerable part of

the wealth of the world is being used for the alleviation of distress, for the betterment of mankind, for the uplifting of the race. After all is said, we belong to a pretty good family—this human family of which we are all members and heirs.

Last, but not least, in my specifications of the characteristics of the reigning, ruling, controlling spirit of the times, is optimism. The busy man, the economical man, the benevolent man, is necessarily hopeful, cheerful, optimistic. He wastes no hours in bewailing the good times past, nor does he while away the present in dreaming of the good times to come. He believes, as I believe, that the best of the ages is the present. The results of all the good of the yesterdays is concentrated in the brightness of today. He is happy, and his happiness is as contagious as is the dread malady of the pessimist. The rule of his life is to be up and doing. He works, and by his work he incites his fellows to labor, to achieve. Cheerfulness, happiness, optimism, are among the first principles of the gospel of right living.

I repeat, the distinguishing characteristics of the *Zeitgeist*—the ruling spirit of the times, are industry, conservation, altruism, optimism, and of these the more important, the greatest are industry and optimism. Each is related to the other, and the two are associated with the minor characteristics I have named,—conservative action and altruistic living. The man of intelligent action, that is, the earnest, busy man who works to a purpose, is necessarily happy in a great degree; he lives in the world's sunshine, and sheds the uplifting influence of his bright life among his fellows.

And now, my friends, to each of you let me apply the adjuration of the wise man of old—"Be up and doing, and the Lord be with thee."

“Lest We Forget.”

BY WALTER J. SLOAN.

Edith, from your home in the spirit land, will you forgive me for telling your life story?

As I tell it, old memories haunt me, old scenes come back to my mind, scenes of pleasure, of doubt and of pain; even as your life was one of pleasure, happy thoughts, a false decision and then unhappiness, misery and death.

As I tell this story a pain is in my heart, a pain for you, dear friend; and yet I feel that could you come back to this earth, you would whisper this story to some you know, for it is your story, and I tell it as you would tell it were we walking as we used to in the past.

I have not forgotten your childhood home, nor your parents, who, I am told, still live; but it is years since my last visit to the old home, yet I know that your memory is held in love and sorrow. It was a good home, and they were true parents.

It was with doubt that they let you leave the old home, but you were ambitious, you felt that the little country town did not offer enough, and so you left it—for what? Because your father and mother had others depending on them, and you ought to work to relieve their burden, you told yourself. Yet your woman's nature asked for dress, for the finery that you knew your parents could not afford, and so you would get them by your own work. You left the old home, but you never forgot it, nor did you ever forget the teachings that you had received there.

You came to the city. In memory I see you now as I saw you then, young, sweet, pure. And how glad you were the first

time that we met in the city! You had a place to work, and were to be paid every week, money, your own, more than you had ever had at one time in your life was to be yours every week. You could have dresses, hats and other things which your girlish heart yearned for, the same as other girls had. And you had them, and you were worthy of all that you had, for you worked for them. And yet in the adornment of the outer self you forgot the inner self, the soul. Do I wrong you? Nay, I am but using your own words as you told them to me in later life.

Seeing the glitter, which you thought was gold, of the city life, the old home and its environments had no further charm for you. The boys at home who followed the plow and worked in the field were good boys, you told yourself, as you told me, but they were too slow, not up to "snuff;" none of them for you! They might be all right in their place, and would doubtless make good husbands for the girls who stayed at home and knew nothing of the pleasures of life; but for you, none of them; yours must be a city life with its pleasures and excitements. You were ambitious, young and good looking, and so you cast your net. Wealth and social position was your object. That love which makes life worth living in this world and which means far more in the great beyond, was not thought of. Into your life came a man. To your innocent mind the story was sweetly told. You trusted, though those who loved you most told you nay, for as you listened to the old, sweet story, you heard only one voice, that of the lover, and under the spell you forgot a life's teaching, that there is but one marriage, that death does not end it.

As you listened to the story of love, the wondrous story old yet ever new, you forgot that

Love unchecked is a dangerous guide,
To wander at will by a fair girl's side.

The old story, well told, won your heart. I seem to hear you now as I did when you told me of your choice. I seem to hear my voice as I said to you, "I wish you every joy and happiness that married life can bring to you," and yet it was said with a pain in the heart, a doubt in the mind, for I felt that unless the teachings of home were wholly forgotten, or could be entirely

thrown aside, the wish could only be fulfilled in a measure, a matter of a few years.

You were happy, and your friends rejoiced in your happiness, and yet those who knew you best pitied you, for they felt something that you did not feel or understand at that time.

You thought, nay you said, that there would be no quarrel when children came, your children, to choose their God; your God should be their God, you told yourself, as you told me. The home teaching still lived.

The years passed, the shouts of children filled the home, warmed your heart, made you love as you had never loved before, brought to your face a smile, to your lips a glad word, even when the body was, oh, so tired. Then came an hour in which the smiles, the joys were dead. Ah, the pain, the agony of those wakeful nights and days, of the constant watching by the bedside of your first born, and then—he, your husband, tried to cheer you, tried to make you forget, told you of those others who were left to comfort and who needed your mother-care.

Nobly did you rise to the requirements, your voice was pleasant, your face wore a smile, though a great pain was in your heart.

Alone in your room one night a thought came, an echo of the old home and what you had been taught, eternity? your child? like a flood the thought o'ercame your mind. Was he gone from you forever? and they who were left, when the time came to part with them, was it to be forever? The thought was maddening. The next morning you talked with him, your husband, tried to make him see as you saw, tried to make him understand your hope and faith, for you felt both as you had never realized them before; you tried to make him understand that there was a something after this world.

He was kind and in his gentle way told you that this life ended all, that there was no life beyond, and in your tired mind and body you almost wished that you could believe as he did, though it was as fire to your mother heart. That night you prayed that the faith of your childhood, the teachings of your father and mother might not be shaken, and hope and faith and

love hovered over you that night as you closed your eyes in tired sleep.

Again came weary days and nights of watching—another loved one was carried from the house—within a fortnight another little loved one was carried to the silent city. A phantom seemed to haunt your mind sleeping or awake. It whispered, your own words, “Those who are joined together on earth shall be joined in heaven, but you are not.” A few month’s later the sad watch was held once more in that home, but you, dear friend, were not watching this time, only waiting. The doctors said it was a slow fever; yet, as I stood and heard the dull sound of the cold sod strike the box that contained your mortal remains, I said to myself: “You died as others have died, as some still live, with a broken heart, but not a broken faith.”

Life’s River.

(For the Improvement Era.)

Life’s river rolls forever on—
Life’s river deep and wide—
On it we glide, with laugh and song,
Or tears when woes betide.
It woos us softly, oft to rest
Enwraps in slumbers deep;
While overhead the stars attest
Their watchcare while we sleep.

O Father, guide each tiny bark,
Lest billows o’er it roll;
O may it never miss the mark,
The ideal of the soul!
Through calm, or over surging waves,
May we reach port at last,
Protected by the Power that saves
From ev’ry stormy blast.

LYDIA D. ALDER.

Editor's Table.

Banish Liquor!

Regarding the election on June 27, when all people living in Utah cities and towns may vote for the abolishment of the saloon, and for the prohibition of the sale of liquor, I desire to express the hope that all Latter-day Saints of voting age, and all other good citizens, will take advantage of the opportunity and cast their votes against liquor.

And let us not only vote on June 27, but from now on until that date, let us work whole-heartedly for the cause of temperance and the abolishment of the saloon.

There is no valid or convincing argument, economic, social, financial, moral or religious, against wiping out the liquor traffic.

On the contrary, every strong point favors the use of our franchise for the establishment of temperance, the abolishment of the saloon, and the absolute prohibition of the sale of liquor.

There is now only the one issue before us, and as Latter-day Saints, members and authorities, who have always favored temperance, the day has now come when we can strike unitedly for a holy cause.

Let us strike in harmony, hard and true!

JOSEPH F. SMITH.

The Evil of Cards.

Some seven years ago card-playing was extensively indulged in by the people. Through the efforts put forth against it, at that time, many abandoned the game, and for several years card-playing was tabooed. But evidently it was not completely killed, for recent reports have come that the evil is being revived

among the people. I hope a hint to the Saints on this matter is enough, and that every member of the Church will determine to leave card playing alone hereafter. At present I desire only to repeat and emphasize what I said in the ERA at that time, and trust it will have the desired effect: .

I have been grieved with the knowledge that persistent card-playing is gaining an alarming foothold among the people. The Saints have been often warned against the evil in the past. President George Q. Cannon has spoken strongly and written clearly against this immoral habit; and President Snow, also, with voice and pen, has set the seal of his condemnation upon it. I wish, too, to declare against card-playing with all the force and influence at my command, and to place myself on record as being opposed to it in any and all forms, and under any and all conditions. I warn the Saints, and especially the young people, that it is a dangerous practice, and urge all to leave it alone, repent of the evil, and turn to profitable and healthful pastimes and recreations.

It is no uncommon thing for women, young and middle-aged, to spend whole afternoons, and many of them evenings as well, in playing cards, thus wasting hours and days of precious time in this useless and unprofitable way. Yet those same people, when approached, declare they have no time to spend as teachers in the organizations, and no time to attend either Sunday schools or meetings. Their Church duties are neglected for lack of time, yet they spend hours, day after day, at cards. They have thereby encouraged and become possessed of a spirit of indolence, and their minds are filled with the vile drunkenness, hallucination, charm and fascination that take possession of the habitual card-player to the exclusion of all spiritual and religious feeling. The card spirit detracts from all sacred thought and sentiment. The players at length do not quite know whether they are Jews, Gentiles or Saints, and they do not care a fig.

While a simple game of cards in itself may be harmless, it is a fact that by immoderate repetition it ends in an infatuation for chance schemes, in habits of excess, in waste of precious time, in a dulling and stupor of the mind, and in the complete destruction of religious feeling. These are serious results, evils that

should and must be avoided by the Latter-day Saints. Then again, there is the grave danger that lurks in persistent card playing which begets the spirit of gambling, of speculation, and that awakens the dangerous desire to get something for nothing.

I have in mind a man whose life is now ruined, who was wrecked by cards. The habit began innocently, too—it started from a simple game persistently repeated, just to see who could win. But the interest soon waned, and it was found necessary to stimulate it with a glass of beer; then beer was too weak. Wine was next; and you know the old Hebrew saying, “When Satan cannot come himself, he sends wine as a messenger.” But it became compulsory to go still further, and at last to keep up the interest with whiskey. Then the stimulus for the game was not strong enough in his own home, and he went out for the needed excitement. A drunkard, a gambler, a man without means or property, an outcast a culprit picked up from the gutter by the police is the remainder of the story. His poor wife died, and he was punished for a strong suspicion of misconduct with his own children. It all began with an innocent game of cards!

Behold the instances that are common where women leave their children uncared for to go off to play cards; of men spending their earnings at the gaming table—behold the spirit of gambling, of chance, of wanting something for nothing, and the dodging of honest work, and the waiting for luck and lottery to bring easy returns! This spirit is encouraged by, if not born of card-playing, and the mania to gamble leads to ruin, poverty, spiritual death and destruction. It is wrong for Latter-day Saints to encourage it, or to unduly indulge in any game that fosters it. Let us cry it down; and, as we value our salvation and the good of our children, let us leave persistent card-playing alone. It is wrong and dangerous for the Latter-day Saints, and would better be entirely abolished, both in family, public, semi-public and private gatherings.

But, you say, we must have recreation; what shall we do? Turn to domestic enterprises, and to the gaining of useful knowledge of the gospel. Let the love of reading good and useful books be implanted in the hearts of the young, and let them be trained to take pleasure and recreation in history, travel, biography, conversa-

tion and classic story. Then there are innocent games, music, songs, and literary recreation. What would you think of the man who would argue for whiskey and beer as a common beverage because it is necessary for people to drink? He is perhaps little worse than the man who would place cards in the hands of my children—whereby they would foster the spirit of chance and gambling leading down to destruction—because they must have recreation. I would call the first a vicious enemy, and refer him to water to drink; and the latter an evil spirit in the guise of innocence, and refer him to recreation containing no germs of spiritual disease leading to the devil!

Let our evenings be devoted to innocent amusements in the home, and let all chance games be banished from our families, and only recreation indulged in that is free from gambling and the gambling spirit. And let excessive card-playing, and the person who strolls about among neighbors at all hours of the night and day encouraging the evil, be put far from us. Just as sure as we encourage this evil, it will bring other grievous troubles in its wake, and those who indulge excessively will lose the spirit of the gospel, and go to temporal and spiritual ruin.

Young people in their recreations should strive to form a love for that which will not be injurious. It is not true that only that recreation can be enjoyed that is detrimental to the body and spirit. We should train ourselves to find pleasure in that which invigorates, not stupifies and destroys the body; that which leads upward and not down; that which brightens, not dulls and stunts the intellect; that which elevates and exalts the spirit, not that clogs and depresses it. So shall we please the Lord, enhance our own enjoyment, and save ourselves and our children from impending sins, at the root of which, like an evil genius, lurks the spirit of cards and gaming.

JOSEPH F. SMITH.

A Kind Word From a Friend.

Men who do not know, are often in the habit of saying many derogatory things about the Latter-day Saints. It is therefore refreshing and pleasant to receive words of encouragement and truth as in the letter which follows from one who does know,

and who is not afraid to tell. The kind expressions of Mr. Elton reveal him to be a broad-minded man, willing for fair play and desirous to stand firmly for the truth. His letter explains itself: *President Joseph F. Smith:*

SIR—In a New York newspaper today I read an excerpt from your sermon on opening the 81st annual conference of the "Mormon" Church, relative to marriage laws. Also I read some remarks recently made in London, England, by the Reverend Father Vaughan, a well-known Jesuit priest.

I am an Englishman, for thirty years a resident of the United States, and have paid quite a few visits to Salt Lake City, which have been of the most agreeable character; and have had amongst my friends several members of your Church; and also, I have an abiding admiration for Brigham Young and his life-work. Though I am not a "Mormon," nor indeed an adherent to the dogmas of any religion whatsoever, at the same time I am deeply religious, as all men of open mind and clear vision must be.

As an Englishman, I take the liberty to write to you to say that I vehemently protest against the scandalous remarks made by this Jesuit, Father Vaughan, as every Englishman who knows anything of the "Mormon" creed and "Mormon" home life and work would also do.

Little, I imagine, is known in England on this subject, and more is the pity. I intend to write to several London newspapers against the false and outrageous statements made by this Jesuit priest. The language he uses stamps him as a fanatic of the venomous kind, and positively unfit to be a teacher in any church.

It were well for him if he tried to gather unto himself a little decency, humanity, and knowledge of what he is now ignorant of, from the "Mormon" Church.

I am, sir, respectfully,

E. ELTON.

125 OCEAN PARK WAY, BROOKLYN, NEW YORK, April 23, 1911.

Vote, or Ever After Hold Your Peace.

"I have been a member of the Church of Jesus Christ of Latter-day Saints for more than twenty years," writes William A. Morton to the ERA. "During that time I have listened to scores

of excellent discourses on the word of wisdom, and have talked a great deal on the subject myself. The time has now come for us to preach by example that which we have taught for so many years by precept. 'Precept and example,' some one has said, 'are like the blades of a pair of scissors, admirably adapted to their end when conjoined.' The story is told of a little girl whose brother had set traps to catch birds. The child did not want to see the birds caught, and they didn't get caught, either. This is how she prevented them: She said, 'I prayed to the Lord to keep the birds from going into the traps. I prayed to him again not to let the traps catch the birds. After that I went out and kicked the traps to pieces.'

"That was certainly a splendid combination of faith and works. That is the example which we as teachers in Israel should set to the youth of Zion. For years and years we have been preaching to them the observance of the word of wisdom. Now let us back up our faith by our works. I never expect to hear a more impressive sermon preached on the word of wisdom than that which I expect to hear on the 27th of this month—a sermon not by the *voice* but by *VOTES*. Failing to vote against the saloons that day, let us never, unless we want ourselves branded as hypocrites, stand up and preach temperance to the youth of Israel. What a sermon we as Latter-day Saints can preach to the world on the 27th of June! God and angels expect us to do it. The eyes of the heavenly host are upon us. The recording angels are ready to make a record of our doings that day. What are we going to do? Are we going, by our votes, to drive this awful temptation from our midst, and save the youth of Zion? or are we, by our carelessness and indifference, going to sustain it, and thus assist in the ruin of our brothers? God forbid that we should do the latter! God forbid that, when the books are opened at the last day, it should be recorded by any of us that we voted for that cursed thing which has brought ruin to countless millions of our Father's children!

"'Arrow,' in the *Christian Endeavor World*, reads this lesson to Christian voters:"

"Well, I suppose it's Alderman Smith today."

"Alderman—nothing!"

"What? Do you mean to say Smith wasn't elected?"

"Precisely. Lost it by forty-one votes."

"Well, well, well! Why, I thought Smith was popular, such a nice, clean fellow; and smart, too."

"He is popular."

"And I thought his opponent was a scallawag."

"He is. The rummies were all for him, and he celebrated his victory with a big, free-for-all debauch. I guess our ward'll be open enough now, all right."

"But what was the matter? I suppose Smith lay back and took it easy."

"No, sir! He got out and hustled for himself."

"Then he probably had no machine to back him."

"Ah, but he had; and some of the best politicians in the city worked for him. Why, nearly all the strongest men in the ward signed a paper in his interest, and everybody got a copy a day before election."

"But they couldn't have known the issues at stake—between decency and indencency, character and hoodlumism."

"They did, if words could make it clear."

"Then why, in the name of all that is reasonable, in that pious ward of yours, wasn't Smith elected?"

"Just because about sixty of the pious men stayed at home, or let their sons neglect to vote. We knew the names of that many who didn't vote. Tried to get them to come out, telephoned, and all that; but no good. Too busy, or they 'weren't needed.' And the other side got out every man."

"These pious men go to prayer-meeting?"

"Yes, most of them; and my! but they shine when the topic is a patriotic one."

"Well, I don't know what you think about it, but I'd rather have one X opposite Smith's name on that ballot than ten years of prayer-meeting eloquence without it."

"So 'd I."

A Prosperous Community.

It is remarkable how a community may prosper in all that is good when the members of that community seek unitedly to live in conformity with the principles of the gospel. An illustration of this comes from Bluff ward, in San Juan county, in a letter to

President Joseph F. Smith, written by Kumen Jones, on the 6th day of April, 1911:

DEAR BROTHER:—Thirty-one years ago this date the pioneers entered this little valley; and in looking up some events and historical data in regard to the story of Bluff ward, we find some things that may be interesting to you, the following being some of them:

There has been no Indian or white man or person killed by any member of this ward, nor has any person taken his own life; but Indians have killed one of our members and thirty-two other white men in this neighborhood.

There has not been a case of adultery, fornication, nor any case of unlawful association of the sexes; and not even a serious suspicion of a case of those sins come to light, between the members of our community.

No member of the ward has been arrested for any cause by officers of the civil law.

No divorce nor separation of man and wife; no high council, bishops', or any other ecclesiastical trial; nor any difficulty or differences between members but what have been settled between the members interested, or with the assistance of the ward teachers. A brother from another ward in the stake brought charges against another brother of this ward before the high council. but the charges were not sustained.

Out of the one hundred and fifty children born, all have been sound in mind and body.

There has not been a saloon, pool or billard hall, or disorderly house in the settlement, from the first.

Out of a total population of a little less than two hundred, all told, our missionaries have averaged between five and six out in the field all the time, for the past twenty years, at a total cost of approximately forty thousand dollars. We have a fairly good showing in tithes, offerings, and sustaining Church schools, etc., but still come very far from what we should be in all things that make true Latter-day Saints.

The above is not written for publication, nor to make a boast, for if there is anything better than in the average wards, the Lord be praised and the noble men who have presided over us.

With warm personal regards to yourself and the brethren, and praying the blessings of the Father to be upon all Israel,

Your brother,

KUMEN JONES.

It may be said in addition to the foregoing that a larger

number of strangers who went to the Bluff ward to settle among our people have joined the Church than proportionally it can be said of any nearby settlement. It should also be added and emphasized that those who have settled in that ward, and have continued to hold their properties, notwithstanding the barrenness of the surrounding land, are in possession of the very best homes of any that can be found in that part of the country. These conditions have been brought about by obedience to the teachings of the gospel, and as long as the people continue in this line, they will continue to enjoy the Spirit of God and prosper.

Messages from the Missions.



Elder L. C. Montgomery, writing from Milwaukee, Wisconsin, April 7, encloses a picture of a group of the elders who recently took part in a six-day debate against a combination of ministers from Illinois, Missouri and Wisconsin. Rev. Glendenning, of Missouri, a noted debater, was spokesman for the ministers, and Elder Ephraim White acted in that capacity for the elders. The debate was held at Baraboo, Wisconsin, March 20 to 26, before from six to seven hundred people each night. Elder Montgomery says: "We went over to debate, thinking it would

be a friendly comparison of the principles of the gospel, but to our surprise the spokesman for the reverends had spared neither time nor means in securing all the old magazine and *Tribune* hash he could collect. Not wishing to disappoint the great crowd, nor give them something they had heard for forty years in the way of newspaper talk, we preached the gospel in love and the Spirit of God. The reverend made himself ridiculous by ignoring the subject under discussion, and using his time re-hashing polygamy, slandering the prophet of God, and depicting the supposed sad state of the women in Utah. By the third evening he had told his stories three times, and had lost the sympathy of the crowd, who demanded that he preach from the Bible. This, as a last resort, he did, but fell a ready prey to 'the sword of truth.' The people could easily see who had the gospel of Christ, and, as a result, many friends were made for us. District Judge Runge acted as a moderator, and showed his character by his fair decisions. Mr. Al Ringling of Ringling Brothers' Circus, who has his home here, donated liberally to the elders' expenses, as did many other prominent citizens. Our 'Mormon' quartet sang such songs as 'School thy feelings,' 'Nay, speak no ill,' and many other appropriate songs to an appreciative audience."

The elders are: top row, W. A. Lohan, John F. Jones, John R. Bingham, D. A. Shawcroft and J. Aston. Sitting, I. Sander, Ephraim White, (President of the East Iowa Conference), Jas. McDonald, (President of the Wisconsin Conference), and L. C. Montgomery. At the bottom, J. M. Webster.

Elders James E. Whittle and James J. Allen write that on one Sunday evening recently at Heywood, Manchester Conference, England, they



S. O. BRYSON,
Bountiful, Utah.



J. E. WHITTLE,
Evanston, Wyo.

were holding their evening service. Elder S. O. Bryson had delivered an able address, when President Charles W. Porter began to speak. He was immediately interrupted by several clergymen who burst into the room and exclaimed, "We want a word with you!" Among the rabble were Revs. Wilson and Tozer, vicars of the Church of England, and several dissenting

ministers. The crowd was bent on trouble, and the elders could not therefore continue their meeting in peace. "We called the police, but they were unable to do anything. The crowd took the law into their

own hands. The trouble was brought on by our persistent proselyting, from which many converts have been made, including some of Heywood's best citizens. A good conception of the vicars we find in Rom. 1: 21-23. They demanded a promise from us to leave town or suffer the consequences of the infuriated mob. Murder was in their hearts, so we promised to leave within seven days. Upon our declaring ourselves innocent of any misdemeanor, Rev. Tozer said, 'We take the law into our own hands' He declared that if we did not go we would suffer violence at their hands. Persecution here at present is the worst in forty years, but, like Paul, 'we glory in tribulation.' The intelligent and thinking class are disgusted with such actions. After our meeting we had two applicants for baptism. The Saints are working hard in the cause of truth."



JAMES J. ALLEN.

CHARLES E. PORTER.
Fairview, Wyo.

E. H. Cooley, president of the South Australian conference, reports an average of six elders laboring there. From August 1, 1910, to March 11, 1911, 24 meetings were held, 7,228 tracts and 953 books were distributed, and 3,428 families visited. There were 19 baptisms and 11 children blessed. A good spirit prevails in the district, and the elders are unable to accept all the invitations given them by their many friends. He says, further, "Since January 1, we



have been holding Sunday school and sacrament meetings at Port Adelaide with very good success. We have made several successful country trips, and the elders in this part of the Lord's vineyard are very much encouraged with the progress of the work. They have been treated very kindly by the Saints and by their many friends. We find the people of South Australia very hospitable. The elders are: Top

row, left to right, George F. Wilson, Salt Lake City, Chester L. Haskell Payson, Walter E. Eliason, Salt Lake City. Front row, George F. Taylor, Plain City, E. H. Cooley, (Conference President), Newton, and P. D. West, Morgan.

Elders of the Southern states mission write that the work of the Lord in the Ohio Conference is gaining ground. In Toledo, Columbia, Xenia and Cincinnati there are flourishing branches of the Church. In the country districts also the gospel is making substantial progress. A number of people will shortly be added to the Church by baptism. The



names of the elders are: Back row, S. H. Williams, Malad, Idaho; E. J. Welch, Morgan, Thomas A. Jones, Bluff, C. W. Farnsworth, Salt Lake City; T. H. Shelley, St. Joseph, Arizona. Front row, John A. Tanner, Perry, Idaho; President H. C. Peterson, Hooper, Mission President C. A. Callis, Coalville; A. F. Smith, Cleveland, Idaho; W. H. Keyes, Echo, Utah; J. E. Hamblin, Alpine, Arizona; A. Ray Despain, Sandy, Utah.

Elder Joseph W. Clark, of Middlesbrough, England, writes recently that considering the tirades that are being carried on against the elders by the clergy of the country, things are moving on very well. "It seems," he says, "that a little opposition is necessary to put the elders on the alert."

Elder Arthur P. Jackman of Heber, and David A. Thurgood of Syracuse, Utah, write, under date of April 18, from New Hampshire, that they enjoy their work very much. Last week they held three cottage meetings and a street meeting, besides delivering several tracts and books. They have made many friends and met many kind people, and declare that the work of the Lord is progressing in New Hampshire. A great many false stories are being printed from time to time about the "Mormons," but these only help the missionaries to get before the people with the true side of the great Latter-day work.



DAVID A. THURGOOD.

ARTHUR P. JACKMAN.

Elders E. A. Heninger and C. Austin write from Amsterdam, Holland, April 20, stating that there are from eighteen to twenty elders



laboring in the different branches of the Church in that conference, where the Saints number from three to four hundred. The elders are energetic and united, working hand in hand together for the advancement of the cause. They have been blessed with considerable success, and the prospects for the future are bright, especially in the city of Den Helder, where the field was opened less than a year ago.

Elders Parker and Grant have there in the neighborhood of fifty families of earnest investigators, many of whom they are in hopes will soon join the Church, so that the elders look for one of the most bounteous harvests there in the history of the Netherlands-Belgium mission. The portrait is of eight elders laboring in the city of Amsterdam, dressed in

genuine Volendam-Marken attire. Top row: R. De La Mare, C. Austin, C. Jones. Middle row: A. T. McKell, Conference President E. A. Heninger, G. Mendrink. Bottom row: James Grant, C. Low.



THE "MORMON" CHOIR OF NOTTINGHAM, ENGLAND.

A talented organization doing good work in allaying prejudice. The center figures are Mission President Rudger Clawson, Arthur T. Henson and Conference President Theo. S. Wheatley.

L. C. Montgomery, writing from Milwaukee, Wisconsin, April 7, encloses the picture of the elders herewith, who are all from Heber City, Utah, who chanced to meet at Chicago recently. Four of these are of Irish descent, which is a note for the recent magazine editors to notice, since they state that only one Irishman ever joined the Church. The names of the elders are: top row, L. C. Montgomery,



MILWAUKEE HEBERITES.

James McDonald of the Wisconsin Conference; bottom row: Storm McDonald, John P. McGuire and T. Henry Moulton, of Illinois.

Lester Jenkins Cannon, born July 4, 1888, son of Abraham H. and Sarah Ann Jenkins Cannon, died in the Netherlands mission, Tuesday, May, 16, 1911, at Lille, France. He was set apart as a missionary on July 7, 1909, and died after an operation for appendicitis.

Priesthood Quorums' Table.

A Suggestion for Priesthood Conventions.—The following encouraging letter and excellent suggestion relating to Priesthood work of the Church was addressed to Elder David O. McKay, Chairman of the Priesthood Committee, and comes from the President of the Juab stake of Zion, under date of Nephi, April 17, 1911:

Dear Brother McKay:—I felt to glory and praise the Lord when the report of your Committee was read in the priesthood meeting of the Church, and I sincerely hope that there will be a mighty revival in the quorums of the priesthood, and that ere long they will occupy the place the Lord has designed for them.

While much work has been done, and great good accomplished, during the past two years, the thought presented itself to me that the movement would be given much zest if the committee could visit the various stakes and hold conventions similar to those held with the auxiliary organizations.

I have this to suggest: that once a year, (during summer and fall) at the time quarterly conferences are held in the stakes, conventions be held on Friday evening with the stake authorities and bishops, and the officers and class leaders of the quorums, so that various topics may be discussed with members of the quorum of apostles and your committee. Then a general meeting of the priesthood on Saturday morning could be held, so that all the brethren might be informed of the importance of this movement, and thus a closer harmony and brotherhood may be made to prevail.

Don't you think a labor similar to this would accomplish as much as a large corps of missionaries? I am sure that the stake, ward and quorum officers would all appreciate it, and go to the work with much better heart. The prospects for good in this movement is worth a strong effort, and I feel that the priesthood generally would be very much benefited if the supervision of the general committee could be taken more directly into the classes. The priesthood quorums afford the very best means for the very highest spiritual education, which is the very thing most needed for the advancement of the Church, at least as far as my personal observation goes.

If the suggestion strikes you favorably, I would like to hear from you, and have it acted upon in the Juab stake before next winter. We could arrange the Friday night meeting all right; and if we may have

Saturday morning too, we would make an effort to get the majority of the brethren out. Then, I think the spirit of it should be imparted to the general meetings of the Saints at the conference, and thus give this worthy movement such a strong boost that it would put the priesthood work away ahead.

Wishing you success, sincerely your brother in the cause of truth,
JAMES W. PAXMAN.

The matter will receive careful consideration by the Committee.

Roll and Minute Book and Records.—Elder Thomas W. Lerwill, clerk of the Nebo Stake of Zion, directs some inquiries to the authorities concerning the method of keeping the ward Priesthood roll and minute book, and class records. The following will serve as a reply for his questions, and will perhaps give needed information to other clerks similarly situated:

There should be entered in the index of each roll book the name of every person holding the priesthood, in the ward, whether such person attends regular priesthood meeting or not. If enrolled, put a check mark in the column indicated. By this means the bishop of the ward will know those who are not, and those who are enrolled, in the priesthood class of his ward.

In the class roll book there should be entered in one place the names of those who attend the regular quorum or class meeting; and in another part of the book, there should be entered the names of those who do not attend. The list of those holding the priesthood who are not attending the regular meetings should have the attention of the presiding officers of the quorum or class, who should labor with the delinquent ones.

Official Action Taken Against Matthias F. Cowley. At a meeting of the Twelve Apostles held in the Temple, Thursday afternoon, May 11, 1911, the following action was taken:

This day, by unanimous vote of the Council of the Twelve Apostles, it was decided that Matthias F. Cowley, for insubordination to the government and discipline of the Church of Jesus Christ of Latter-day Saints, be and is hereby deprived of the right and authority to exercise any of the functions of the Priesthood.

FRANCIS M. LYMAN, in behalf of the Council.

Mutual Work.

Annual M. I. A. Conference.

The annual conference of the M. I. A. will be held in Salt Lake City on June 2, 3, and 4, 1911.

The Young Men's Mutual Improvement Association officers will meet on Friday, June 2, at 2 o'clock, in Barratt Hall, and again on Saturday at 10 a. m. These two meetings will be devoted entirely to matters pertaining to the activities, studies, and affairs of the Y. M. M. I. A., including missionary work, manuals, debates and orations, athletics, programs for conjoint and quarterly meetings, music and drama, reading course, and library, and instructions from the General Board relating to the work in hand for the coming season.

On Sunday morning a conjoint meeting of the organizations will be held in the Tabernacle at 10 o'clock, at which the subject of preliminary programs, and social affairs will be treated by speakers and discussed by representatives of each of the associations.

At the Tabernacle on Sunday afternoon, at 2 o'clock, President Joseph F. Smith will speak on "How to Observe the Sabbath Day," and Elder Heber J. Grant, on "What June 27th Means to Utah."

Another general meeting will be held at 7 o'clock in the Tabernacle at which Elder B. H. Roberts will deliver a lecture on "Higher Criticism."

In all the meetings there will be singing by first-class musical organizations, including the Tabernacle choir, the Granite stake M. I. A. competing choruses for 1911, the Ensign Stake Male Quartet, and other singers.

On Friday evening, June 2, at 7:30 a general reception and dance will take place in the Bishop's Building. President Joseph F. Smith and members of the General Board will be in attendance.

On Friday at 9 p. m., there will be athletic exhibitions and contests at the Deseret gymnasium, including volley ball, games, folk-dances, wrestling, fencing, swimming and general gymnastics.

On Saturday afternoon at one o'clock, the first athletic meet of the M. I. A. will take place at Wandamere Park which will include baseball, jumping, running, vaulting and other exercises, with medals for the winners.

Rates have been arranged upon all the railroads, and it is expected that every stake of Zion and every association will be represented.

Annual Convention Dates.

The General Boards of the Young Men's and Young Ladies' Mutual Improvement Associations have made the following appointments for conventions of the Mutual Improvement Associations prior to the season of 1911-12. Two officers meetings will be held each day, one at 10 a. m., and one at 2 p. m. A general public conjoint meeting will be held at night wherever convenient. At this meeting, following the opening exercises, brief reports should be made by the presiding officers of the Y. M. and Y. L. M. I. A., and the balance of the time will be occupied by the visiting members of the General Boards.

In case these conventions for any reason cannot be held on the dates named, the superintendents of the associations will immediately notify the secretaries of the General Boards of any change contemplated:

August 20: Alberta, Yellowstone, Wayne; August 27: Taylor, Beaver, Fremont, Malad, Pocatello, Woodruff, Teton; September 3: Bear River, Cassia, Jordan, Weber, North Weber, Ogden, Parowan, North Davis, Rigby, San Juan at Moab; September 4: Panguitch; September 10: Ensign, South Sanpete, Uintah, Granite, Bannock, Emery, Pioneer, Snowflake, San Luis, Liberty, Hyrum, Salt Lake; September 11: Kanab; September 12: St. Johns, Duchesne; September 13: San Juan at Mancos; September 15: St George; September 17: Big Horn, Oneida, Blackfoot, Summit, Millard, Juab, Nebo, Alpine, Bingham, Carbon, Tooele; September 24: North Sanpete, Union, Benson, Morgan, Utah, Bear Lake, Cache, Star Valley, Box Elder, Maricopa; September 27: St. Joseph; October 1: Sevier, South Davis, Wasatch.

Los Angeles M. I. A.

The Y. M. M. I. A. of the Los Angeles Branch of the Church held the closing meeting of a very successful season on Tuesday, April 10. The members met during the season every Tuesday evening at the small

mission Church. The manuals were faithfully studied and considered the most instructive and beneficial of any yet published. The officers, Brothers Hyrum G. Smith, J. H. Preece and Thad Stevens were able men and full of integrity. The spirit of M. I. A. work was strong in them, and while their opening attendance was not very encouraging they worked hard and long with the result that their labors were adequately rewarded. Both junior and senior classes were organized and competent instructors placed at the head. At the close of the season all concerned were satisfied with the work accomplished. Gerald Anderson says that it was one of the best associations in the Church.



MISSION CHAPEL,
Los Angeles.

Oratory and Story Telling.

The Mutual Improvement Associations of the Union stake held their annual conference, April 28, and 29. On Saturday evening an oratorical and story-telling contest was given, the young men taking the oratorical and the young ladies the story-telling. Elder F. C. Bramwell writes that everybody had a rousing time. "The occasion is one long to be remembered. The spirit of the occasion was intense, and all present felt much gratified with the excellent accomplishments." The subject for the oration was the "Making of a Citizen." Each contestant had eight minutes for discussion. David B. Stoddard of La Grande won the first prize. The judges were the County Superintendent of Schools, the President of the La Grande High School, and A. S. Geddes.

Concert and Conference.

The Sevier stake M. I. A. held a succesful conference at Elsinore on Sunday, May 9. A delightful concert was given by the associations on Saturday evening in the assembly hall of the beautiful new ward meetinghouse. It consisted, amongst the rest, of vocal and instrumental numbers by members from the various wards of the stake; a comedy farce by the Junior girls of Richfield, and well-played, high class numbers by the Anona male orchestra. The officers' and public meetings on Sunday were fairly well attended and the exercises were of a practical and uplifting character, the whole being a credit to the directing officers and members of the association. Stake President R. D. Young attended every session.

Passing Events.

New wards and changes for the month of April, 1911, as reported by the presiding Bishop's office:

David Ririe, sustained as bishop of the Perry ward, Rigby stake, to succeed Howard Streeper; George A. Adams, sustained as bishop of the Monticello ward, San Juan stake, to succeed Frederick I. Jones; Edward M. Atkin, sustained as bishop of the Tooele ward, Tooele stake, to succeed Silas C. Orme.

Thomas W. Winter, a pioneer of 1850, died in Salt Lake City, May 1, 1911, 77 years of age. He was born in Bath, England, and was baptized into the Church at the age of ten, coming to the United States in 1849, and arriving in Salt Lake City, February 5, 1850. He was a member of the famous Captain Ballo's brass band, and took a prominent part in breaking the ground for the temple and the laying the corner stone, and in other work of the pioneers.

John W. Taylor Excommunicated.—The following notice appeared in the *Deseret News* in the early part of May:

Today by unanimous vote of the council of the Twelve Apostles, it was decided that John W. Taylor be, and he is hereby excommunicated from the Church of Jesus Christ of Latter-day Saints for insubordination to the government and discipline of the Church.

FRANCIS M. LYMAN,

In behalf of the Council.

Salt Lake City, Utah, March 28, 1911.

Tom Loftin Johnson, Democratic congressman, 1891-5, from the 21st Ohio district, and also four terms, 1902-10, mayor of Cleveland, Ohio, died April 10. He was the author of three-cent car fares in Cleveland to which he owed his numerous elections to the mayorship. He also advocated strongly the single tax theories of the late Henry George. He was born in Georgetown, Ky., July 18, 1854. Of his career it is said, he was always in the center of some storm, financial or political.

Henry Cox, for many years foreman of the old smithy in operating the building of the Salt Lake Temple, died April 16, 1911. He was born in Sunderland, England, joined the Church in his native land, and emigrated to America, crossing the plains in 1865. His skill as a blacksmith attracted wide attention in those early days, and he was later placed as the chief of the temple blacksmith shop, holding the position for seventeen years. He was one of the first settlers in the 21st ward, and took an active part in Church work all his life.

“Mother Stories From the Book of Mormon” is the title of a nicely printed story book by William A. Morton, author of *The Gospel Primer*, *Primary Helper*, and the *Children’s Life of Our Savior*, etc. The volume consists of twenty Book of Mormon stories, suitably adapted and attractively told, and dealing with interesting incidents in the life of Nephi, Lehi, Zeniff, Sons of Mosiah, the Three Nephites, Samuel the Lamanite, two memorable battles, and Christ’s visit to the Nephites. Every mother in the land should find the contents of this book of great interest to her children as bed-time stories.

More Congressmen.—On the morning of April 27 the House of Representatives passed a bill providing for the enlargement of the National House of Representatives from 391 to 433 members. The apportionment to the several states will be made on the basis of the population shown by the recent federal census. This bill is known as the Houston bill, and leaves the legislatures of the different states to re-arrange the congressional districts in their respective states on the basis of the new population, one member for each 211,877 inhabitants. Utah will gain one member.

Elizabeth Richardson Huffaker, died in Salt Lake City, April 26, 1911, and funeral services were held at the Waterloo ward house, Sunday, April 30, 1911. She was born in New Hampshire, May 28, 1829. Her parents joined the Church shortly after its organization, moving to Kirtland, in 1838, thence to Nauvoo. Mrs. Richardson experienced all the sorrows and trials incident to the troubles there, and later, to pioneer life in the west. She married Simpson David Huffaker at Nauvoo, in 1845, and with her husband crossed the plains in Jedediah M. Grant’s company, in the fall of 1847. Mrs. Huffaker was a member of the Relief society organized by the Prophet Joseph Smith in Nauvoo; she was the mother of fifteen children.

A decision against the Standard Oil Company was rendered by the U. S. Supreme Court, May 15. The court affirmed the decision of

the Circuit court of Missouri in the case of the United States vs. The Standard Oil Company, which company is enjoined and prohibited from voting the stock, controlling or directing, supervising or influencing the acts of its subsidiary companies, by virtue of its holding of their stock. Corporations are satisfied with the decision, particularly the trusts, and a revival of business is predicted. A "reasonable" restraint of trade is recognized by the court, and this gives "good" trusts a lease of life; but the Standard Oil was adjudged a monopoly engaged in an "unreasonable" restraint of trade, and so was dissolved.

Writings of William Halls is a well arranged book of some 150 pages just issued from the press of the *Deseret News*, containing twenty-four essays and poems, with an auto-biographical sketch of the author, William Halls, one of the early English missionaries, and pioneers of Utah. The volume is dedicated to the author's children, grandchildren, and the young men of Zion. The essays consist of a study of the philosophy of the gospel, showing the truth of the fundamental principles of Christianity, and the evidences that prove the divine mission of Joseph Smith as a Prophet of God. There are four characteristic poems, "The 'Mormon' Creed," "Blind Obedience," "Bill Jones' Hay Rake" and the "Church Tramp." All together the essays are of the kind that build faith, stability and character. The author's address is Mancos, Colorado.

Reciprocity in "Favored Nations."—Some have raised the question whether under the proposed reciprocity treaty with Canada. the clause in existing commercial treaties with Great Britain, Germany and other European countries promising them the same treatment as the "most favored nations" might also give them the right to demand for their traders the low duties conceded to Canada. The U. S. Customs Court on April 10, decided this question in the negative, referring to the tariff act of 1897 which empowers the president to negotiate reciprocity agreements with other countries. The court holds in substance that when a concession is made, in consideration of a concession from the other country, the clause referred to does not apply; as otherwise a third nation would secure without any concession what was given to the nation with which the reciprocal agreement was made in consideration of a concession.

South Pole Expeditions now number four: Captain R. F. Scott of the British Antarctic Expedition; the Norwegian expedition party, Captain Roald Amundson, with Nansen's old ship the *Fram*; the Japanese expedition which left Wellington, New Zealand, in February;

and, lastly, the recently organized Australian expedition led by Dr. Douglas Mawson. When the long antarctic day dawns, these four expeditions will begin their final dash for the South Pole. All of them are at present passing the long southern night in different winter quarters. These expeditions will doubtless meet harsher weather than those of the north but they travel over a continent and not upon a frozen sea. The antarctic region is a realm of desolation, there being no human being nearer than Cape Horn, which is 2,300 miles from the pole. Animal and vegetable life are practically unknown on the antarctic continent.

Affairs in Mexico during the month moved with great rapidity, for that land of tomorrow. On April 23, Madero signed an armistice for five days, "to negotiate peace in conferences to follow." Peace negotiations continued for several days, the armistice being extended from time to time. While the situation was yet unsettled, based upon the refusal of President Diaz to resign, the impatient army of Madero numbering three thousand secured his consent to take Ciudad Juarez, and on May 9 there was fierce fighting in the streets of the city, Federal General, Juan J. Navarro finally surrendering himself captive after two days of battle, to the insurrecto, Colonel Garibaldi, on the 10th. The dead numbered sixty and the wounded more than a hundred. The city was burned and ruined in many parts. Four Americans were killed in El Paso and sixteen wounded. On the 11th, General Madero formed a provisional government with Juarez as capital, and named a cabinet, himself the provisional president. The soldiers were in bad plight, and the wounded suffered greatly. General Orozo was displeased with Madero's neglect of the soldiers, and for a time, on the 13th, there was danger of rebellion among the rebels, owing to a clash between the military and civil authorities of the new government. In various other parts of the country barbarous fighting continued, the federals generally losing. On the 17th, a five-day armistice went into effect, and it was announced that President Diaz and Vice President Corral will resign, while Minister of Foreign Relations De La Barra will act as President *ad interim*, General Madero, President of the Provisional Government, to be called to the City of Mexico as his advisor on the reconstruction of the government. On the 21st, representatives of the government and the insurrectionists signed a peace compact, which ends the war that was begun November 20, 1910. The political battles of reconstruction now begin.

An Anti-"Mormon" mass meeting was held in London, April 28, under the presidency of Bishop Welldon. Resolutions were passed calling on the government to take steps to stop activities of "Mormon"

missionaries in England. The London *Times* has sent a special representative to Utah to investigate "Mormonism," the action being brought about by the activity of English clergymen against the Latter-day Saints' missionary efforts in England. The *Times* representative, Mr. H. Perry Robinson arrived in Salt Lake City, April 29, to remain four or five weeks. He said on his arrival: "It is against our ethics to state just what we are going to do. I desire to learn the facts absolutely as they are, and to give my paper the absolute truth." He secured a statement from President Smith which appeared in the *Times* on May Day, as follows:

Times, London:—"The President of the Mormon Church has given me the following for publication in the *Times*:

To Ministers of the Gospel of all Denominations and to the Public of Great Britain.—With a view to counteracting the misrepresentation now being made in England and in the hope to establish the truth, I declare that during the nine years of my presidency of the Church of Jesus Christ of Latter-day Saints no man in the Church having one wife has been permitted to take to himself another, and no one in authority in the Church has been permitted to perform such a marriage under pain of being excommunicated from the Church. No person in any land is invited to become a member of the Church with the expectation of living in any other marriage state than that which obtains in all Christian countries: but all persons are invited only to join us as brothers in Jesus Christ and to share the fulness of grace vouchsafed to us as we believe in revelations. The Church enjoins on all its members obedience to the laws and to all properly constituted authority. Any statement to the contrary or which ascribes to the Church any willingness to countenance or encourage any form of immorality or loose living whatsoever is false and will bring condemnation on its authors. We ask you to unite with us in opposition to all appeals to passion or prejudice at this time, and earnestly solicit the most searching investigation into the conduct of our members in every community of the Church. We pledge ourselves to do all in our power to assist in such investigation. May the blessing of God be with you always.

The above was also read and approved by Presidents Lund and John Henry Smith, who with President Joseph F. Smith constitute what is called the first presidency of the Church. It is therefore official to the fullest extent. All unite in requesting me to impress through the *Times* on the English people the extreme desire of the leaders of the Church for an exhaustive and dispassionate investigation.

ROBINSON.

WHAT PROHIBITION HAS DONE FOR KANSAS.

Extracts from speech delivered in St. Louis, Mo., October 16, 1910.

GOVERNOR W. R. STUBBS, OF KANSAS.

I am anxious to know whether the good people of St. Louis are willing to credit the statements of a combination of brewers and saloonkeepers, who are spending hundreds of thousands of dollars annually to poison public opinion, and debauch the law, in preference to the statements of those who are standing up for the American home, working and pleading for decency in public life and making effort in every direction to build up a great state on the foundation of a wholesome morality.

I did not come here as a politician, for I have never yet had either the time or the inclination to learn the laws or tricks of scientific politics.

I have never made a prohibition speech in my life. I am a practical, plain-speaking business man and while I regard the moral and sentimental sides of the question as constituting its strongest claim on society for support I propose, to a very large extent, to discuss the subject from a cold-blooded, economic standpoint. In other words, I am going to present it to you as a sound business proposition.

When I was a candidate for governor, in 1908, I made the campaign for my nomination and election on the proposition that if elected to this office every saloon, joint and place of every kind whatever, regardless of the sentiment of the community, had to be closed. This proposition was made in my campaign speeches to the saloon men in wet communities as well as to temperance people; I stated publicly all over Kansas—in Pittsburg in the mining districts as well as in the localities where the law was enforced—that any man who established himself in the saloon business in violation of the laws and constitution of Kansas would be regarded the same as any other outlaw, and all the power and force of the state government would be used to punish and destroy his business.

Violators of the Prohibitory Law Are Sent to Prison.

This does not mean that we have no violations of the prohibitory law, for if there were no violations such a law would not be necessary. It does mean that the prohibitory law in Kansas is as well enforced as other criminal statutes, and that when men violate it they are arrested, convicted and promptly sent to prison.

The United States government has taken a step which will aid materially in stamping out the irresponsible bootlegger and whisky vendor, who now is the principal violator of the prohibitory law in Kansas. Under direction of President Taft the Attorney General of the United States has ordered U. S. district attorneys in "dry territory" not to compromise with men who violate the internal revenue laws by permitting them to pay fines, but to prosecute them and send them to jail for a reasonable time.

I want especially to impress the fact upon your minds, that while Kansas

had substantial prohibition for twenty-eight years it has had absolute prohibition only since May, 1909, as previous to this time, liquor was allowed to be sold through licensed pharmacists, for medicinal, mechanical and scientific purposes. Abuse of this privilege led to dissatisfaction and the last legislature wiped out all exceptions and made the state absolutely dry. Before they could sell intoxicating liquors, these pharmacists had to obtain an internal revenue stamp, and it is upon this circumstance in part that the agents and spokesmen of the breweries and distilleries are trying to deceive you by showing the number of so-called licenses issued in Kansas last year.

A further explanation of the number of licenses issued in Kansas is found in the method of handling violators of the Federal stamp law. When our state officers arrest a man for selling liquor they notify the internal revenue officers, who come to him at once and collect a Federal license tax, often times finding the man in jail. This man is then quoted by the breweries, distilleries and saloon men of other states as a saloonkeeper in Kansas, when in fact he is either in jail, paroled during good behavior, or under injunction never to engage in liquor selling in our state.

Under our state law the finding of a Federal license stamp in a place fitted up for the sale of intoxicating liquors is prima facie evidence of violation of the prohibitory law, and I challenge the brewers and distillers to show one internal revenue liquor stamp posted in a saloon or joint in Kansas.

Prohibition Is the Best Business Asset of Kansas.

While I am not an expert in the affairs of the local government of St. Louis, I venture the assertion that conditions which are due largely to the saloon and kindred evils of society constitute your most disturbing and distracting problems. Usually cities having an ambition to solve such problems commission delegations of its wisest and best citizens to investigate the treatment of these problems by other communities. As chief executive of my state it would give me great pleasure to welcome delegations from St. Louis to Kansas for the purpose of showing them the result of prohibition. We have had commissioners from Canada, New Zealand, England and Australia and even now the governments of Italy and Russia are investigating our methods of dealing with this evil, the greatest social and governmental problem on the face of the earth today.

If wisdom should cause you to send such a delegation to Kansas I will guarantee they will not find a business man of standing in the state who will not testify that prohibition is the best business asset of Kansas. If you think it is not a business question, figure carefully on the annual revenue derived from your saloons, and see how far it will go to meet your losses of boys alone through the criminal institutions which are fostered under the wing of the grog shop; for I assert that the brewery is originally, and the saloon is ultimately, the spawning place for the gambler, the prostitute, the robber, the wife-beater, and, finally, the murderer. The gambling house and the house of prostitution are so closely allied with the saloon that when the latter is compelled to move out of a community the others must go with it, as they have done in our state.

Prohibition in Kansas is not the result of atmospheric conditions. The climate had nothing to do with it. Reason was at the bottom of it all. It was not brought about by fanatics but by sane, sober, patriotic folks who had longer heads and more common sense than the average of the American people had at that time.

It was not a new theory. It was as old as the abuse of liquor. Eleven hundred years before Christ, an emperor of China decreed that all the grape vines be pulled up by the roots and burned to ashes. China has been a sober nation ever since. Centuries before Christ, Lycurgus, the great lawgiver of his people, did precisely the same thing in Greece. The Carthaginians prohibited drinking in their army 300 years before the Christian era. Draco, in his laws, made drunkenness a capital offense. All through history you will find it and wherever it was observed the nations became greater and the people more virtuous.

Prohibition Helps the Farmer, the Grocer, the Merchant.

Prohibition is the doctrine of self defense.

Kansas is simply protecting its people from the arch enemy of human happiness. Kansas homes are protected from an infinitely worse enemy to society than the burglar. Prohibition has simply muzzled a brute that is ten thousand times more vicious than a mad dog. It has only established a quarantine against a plague more destructive than cholera. It has merely cut out a useless expense

that was more burdensome on the people than all of the state and county taxes combined.

There is nothing radical or unreasonable in helping a weak man to carry his week's wages home to his wife on Saturday night; there is nothing fanatical in enabling her to send her children to school with good clothes, good shoes and a good dinner in the little basket.

Prohibition serves the child as well as the man. It is for the wife as well as the husband. It is for society as well as for the individual. It is for the government as well as for the governed. In Kansas it pays the doctor his bills, the lawyer his fees, the pastor his salary. It helps the milkman, the farmer, the baker, the butcher, the grocer, the newsboy, the dentist, the book store, the photographer, the tailor, the dressmaker, the merchant and the manufacturer. This is why the people of our state are so thoroughly committed to its support. Opposition to it has practically ceased in every quarter. Every political party in the state has publicly declared for the strict enforcement of the law.

But here in St. Louis and throughout the United States the brewers, distillers and saloonkeepers, their attorneys and retainers, are telling in posters, pamphlets and speeches that prohibition increases crime in Kansas; that it is making a large crop of perjurers and hypocrites; that it has ruined public credit; caused intolerable taxation; destroyed industries; discouraged development; effeminated the people and reduced them to pauperism, upset social relations, and so on throughout a long list of statements equally false and absurd.

These charges are true or they are not true. They are based on facts or they are utterly without foundation. On my honor as a man, and upon my word as the chief executive of nearly two million sovereign people, I say to you they are infamously conceived and maliciously false. The saloon men are in desperate straits and are simply trying to deceive people who are aroused by their crimes, that the system may be kept up.

If the prohibition law has increased drunkenness, crime and perjury, as saloon men claim it has done, the saloonkeepers would all be supporting the law instead of fighting it, for it would increase their revenue.

Abolish the Liquor Traffic in Missouri.

So long as our sister state Missouri has saloons in St. Joseph and Kansas City, right on our border, there will probably be drunkenness in the cities immediately across the line, with nothing but a street to mark the difference between prohibition and open saloons, and as long as the federal government regards shipments of liquor as interstate commerce and permits wagon loads of beer to be peddled in the streets of Leavenworth, Kansas City, Atchison, Pittsburg, and other cities along our border line, there will be more or less drunkenness in these cities.

The most effectual remedy would be the passage of a law altogether abolishing the liquor traffic. There must be no more attempts to regulate the cancer; it must be eradicated.

Prohibition must be judged by results—it must stand or fall upon its merits. The people of Kansas are very progressive, very positive and intensely practical in their ideas and habits. If the prohibitory law had not given us a better civilization and a higher type of manhood and womanhood it would have been repealed years ago.

This struggle is not confined to St. Louis, it is world-wide.

Will you stand for your country and the institutions that make it the greatest government the world has ever known, or will you stand with the brewer, the distiller and the saloonkeeper and their vile and disreputable allies, the gambling house and the infamous dens of shame, which are the haunts of the assassin, the burglar and the professional criminal generally?

Will you accept the cunningly devised, misleading statements of the saloon forces which are intended to appeal to your prejudices, your selfishness and the worst passions in the human heart? or will you protect the home life, the children, and the moral and religious sentiment of the community?

Conclusions Reached From Official Statements Concerning Kansas Conditions.

1. The prohibition law is enforced in Kansas as effectively as are other criminal statutes.

2. Because there are violations of any criminal statute is no argument against the law.

3. Since the prohibition law is enforced in Kansas there is no reason to believe it cannot be enforced in Utah.

4. The enforcement of any law depends on the honesty of officials who naturally reflect the sentiment of the people behind them.

5. The overwhelming preponderance of public sentiment in the state of Utah is against the saloon.

6. There is no reason to fear that the law will not be strictly enforced wherever the people of Utah declare that saloons are not wanted.

7. Wherever saloons have been banished their kindred evils of gambling and licentiousness have also disappeared.

8. Within three months after saloons were closed in Kansas City, Kansas, 600 boys and girls, from 12 to 18 years, who formerly assisted drinking fathers to earn the living, entered school, necessitating 18 additional teachers.

9. Crimes have decreased in Kansas. More than 50 per cent of the county jails are without a prisoner under conviction. Last year forty-nine counties did not send a prisoner to the penitentiary. Only one prisoner in the county jails to every 7,000 inhabitants.

10. Violators of the prohibition law are punished in Kansas, as 75 per cent of those in jail are that class of offenders. Of the prisoners in the penitentiary only 17 per cent are natives of the state.

11. There was a 45 per cent decrease in divorces during the first few years of prohibition; less misery and disgrace and more happy homes.

12. Kansas boasts the lowest death rate in the whole world—seven and one-half per 1,000 per annum. Native cases of tuberculosis will be unknown in ten years at the present rate of decrease.

13. The first twenty years of prohibition reduced illiteracy 49 per cent, and the next census report will give Kansas the first place in education of any State of the Union.

14. Mental and nervous disorders have decreased in Kansas. The state has 54 counties without an idiot and 87 counties without an insane inmate. Ninety-six counties have not an inebriate. Six of the other nine counties border on the wet counties of Missouri.

15. Taxes have been gradually reduced, and, in the last ten years, bank deposits have increased from sixty-nine millions to 189 millions, while the wealth of the state has increased at the rate of 110 millions per annum.

What Kansas has done, Utah can do. We can wipe out the saloons, stamp out the speak-easies, enforce the law, and reduce drunkenness, misery, crime, insanity, poverty, taxation and the death rate.

A "dry" victory at the coming election will insure a higher degree of more lasting prosperity, a more contented and law-abiding people, and a firmer foundation for future growth and development.

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